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YOGAVĀSISTHA AND MODERN THOUGHT

OR

AGREEMENT OF THE EAST AND THE WEST
ON FUNDAMENTAL PROBLEMS

LECTURES

Delivered under the auspices of the Kashi Tattva Sabha,
Theosophical Society, Benares.

(*Second Series VI—X*)

BY

B. L. ATREYA, M. A., D. LITT.,

Asstt. Professor of Philosophy,

THE BENARES HINDU UNIVERSITY.

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DEDICATED

With love and reverence

TO

PANDIT MADAN MOHAN MALAVIYA,

Founder and Vice-Chancellor

OF

THE BENARES HINDU UNIVERSITY

**Where the Past and the Present, the East and the West
have come together**

To build the Future World-Culture.

PREFACE

• This book is a reprint of an article recently contributed to the *Benares Hindu University Magazine* (New Series, Vol, XXXV, Nos. 1 and 2). I owe a deep debt of gratitude to the Editor. I am also grateful to the Authors whom I have quoted and the Publishers whose publications I have used.

It is the second volume of the Series, I intend to place before the English-knowing public, on the philosophical thought expounded in the hitherto neglected but valuable Sanskrit work, *Yogavasistha*. The first, *Yogavasistha and Its Philosophy*, appeared in 1932, and was highly appreciated by Orientalists all over the world. The forthcoming volumes are *Yogavasistha and the Ancient Thought*, *Yogavasistha and the Sufi Thought*, and *A Critical Appreciation of the Philosophy of Yogavasistha*. The last is ready for publication and the other two are in preparation.

A perusal of this little work will, I think, convince the reader that it is wrong to believe that the East and the West, or the Past and the Present differ fundamentally in their outlook on Life and the World. The superstition has to be cast aside before we can hope to build a Common World Culture which is the crying need of the time. The compiler of this booklet will feel greatly compensated for his labour if some of its readers will get rid of the prevalent idea

“Oh, East is East, and West is West, and never the twain shall meet”.

Benares Hindu University,
August 24, 1934.

B. L. ATREYA:

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Yogavasistha and Modern Thought.

OR

AGREEMENT OF THE EAST AND THE WEST ON FUNDAMENTAL PROBLEMS.

“Modern scientific theories are largely a reversion to the ancient teachings : with the added force of experimental evidence and a greater knowledge of detail” (Kingsland : *Rational Mysticism* p. 56).

“An examination of the Indian Vedantic Doctrine shows that it is, in important aspects, in conformity with the most advanced scientific and philosophic thought of the West and where it is not so, it is the science which will go to Vedanta and not the reverse” (Woodroffe: *The World as Power—Reality*, p. 6).

In the Preface to the *Lectures on Yogavasistha and Its Philosophy* (published in 1932) I wrote: “Its doctrines are being echoed in the contemporary scientific and philosophic thought of the West. Passages after passages can be quoted from modern and contemporary writers which would appear to be rather translation of the verses from *Yogavasistha*”. In the second series of Lectures delivered under the auspices of the Kashi Tattva Sabha on “Yogavasistha and Modern Thought” I had the privilege of justifying my statement. As these lectures have not unfortunately been published yet, and as I have been receiving a number of letters from the Western and

Indian readers of my *Lectures* urging me to publish the Second Series of the Lectures as soon as possible, I reproduce here some of the notes on which the lectures were based. I have translated, as faithfully as I can within the limitations imposed by sense and idiom, some lines and verses from *Yogavasistha*, arranging them according to my own choice, and have quoted below them passages from modern and recent works embodying ideas which are remarkably similar to those of *Yogavasistha*. I am extremely grateful to the writers from whom I have quoted and to the publishers concerned. Under every quotation I have mentioned the name of the author and the work from which the passage is selected. I have mentioned also the number of the Prakarana, the Adhyaya, and the Sloka of *Yogavasistha* within brackets at the end of the translation. The edition used by me is that of the Nirnayasagara Press, Bombay.

I. THE EXISTENCE OF PAIN AND SUFFERING IN THE WORLD OF OUR EXPERIENCE.

Yogavasistha :—

Just as all flames of fire end in smoke, all hopes of happiness end in pain and gloom (IV. 59. 6-7). Being has non-being at its head; beauty has ugliness; and pleasures have pains. On which shall I depend? (V. 9. 41). The objects of enjoyment are as harmful as poison; the fair sex infatuates; indulgence in tastes brings about tastelessness. Damned is he who rolls in the midst of them. (VIb. 93. 39). All prosperity is misery; all happiness brings about suffering; life is but for death. How deep is our delusion? (VIb. 93. 73). The enjoyments of sense-objects are like the hoods of poisonous snakes; they bite the moment they are touched. They are over when they are experienced (VIb. 93. 75). The glory and beauty of youth is as unstable and evanescent as the shade of a winter cloud; sense objects are pleasant only at the

first contact. Then they become painful and continue to be so. (Vib. 93. 84). The world is regarded by the wise as full of pain and suffering. How can one be happy as long as one is merged in the world? (V. 9. 52). Death is as certain here as falling of a ripe fruit (VIa. 78. 3). Life flows as quickly as water from the palm of the hand (VIa. 78. 4). Life is as substanceless and hollow as an illusory appearance (VIa. 78. 6). Happy days pass away as swiftly as arrows from a bow (VIa. 78. 6). Bodies are as ephemeral as bubbles on water in rainy season (VIa. 78. 7). The entire world is infested with imperfection; all affections bind to the world; enjoyments are great diseases of the world; and all desires are false hopes like the will-o'-the-wisp (I. 26. 10). Entrapped in the net of false hopes all men are lost in the forest of life like the deer running about in search of the musk (I. 26. 41). Is there any point of view which is free from error? Is there any direction from which cries of suffering are not heard? Is there any creature which is not ephemeral? Is there any activity which is free from deception? (I. 27. 31).¹

¹ सर्वस्या एव पर्यन्ते सुखाभायाश्च संस्थितम् । (४. ११. ६.)

मास्त्रिण्यं दुःखमप्येवं ज्वालाया इव कज्जलम् ॥ (४।११।७.)

सत्तोऽसत्ता स्थिता मूर्ध्नि मूर्ध्नि रम्येष्वरम्यता ।

सुखेषु मूर्ध्नि दुःखानि किमेकं संश्रयाम्यहम् ॥ (५. ९. ४१.)

विषया विषयैरम्या वामाः काममोहदाः ।

रसाः सरसवैरस्या लुठन्नेषु न को हतः ॥ (६।१३।३९)

आपदः सम्पदः सर्वाः सुखं दुःखाय केवलं ।

जीवितं मरणायैव वत् मायाविजृम्भितम् ॥ (६।१३।७३)

भोगा विषयसंभोगा भोगा इव फणावताम् ।

दशान्त्येव मनाकस्पृष्टा दृष्टा नष्टाः प्रतिक्षणम् ॥ (६।१३।७५)

हारदम्बुधरञ्जयागत्वयो यौवनश्रियः ।

आपातरम्या विषयाः पर्यन्तपरितापिनः ॥ (६।१३।८४)

संसार एव दुःखानां सीमान्त इति कथ्यते ।

तन्मध्ये पतिते देहे सुखमासाद्यते कथम् ॥ (५. ९। ९२)

Modern Thought :—

"Everything in life shows that earthly happiness is destined to be frustrated and recognised as illusion....Life presents itself as a continuous deception in small things as in great....The enchantment of distance shows us paradises which vanish like optical illusions when we have allowed ourselves to be mocked by them. Life with its hourly, daily, weekly, yearly, little, great and greater misfortunes, with its deluded hopes and its accidents destroying all our calculations, bears so distinctly the impression of something with which we must become disgusted, that it is hard to conceive how one has been able to mistake this and allow oneself to be persuaded that life is there in order to be thankfully enjoyed, and that man exists in order to be happy. Rather that continual illusion and disillusion, and also the nature of life throughout presents itself to us as intended and calculated to awaken that nothing at all is worth our striving, our efforts and struggles, that all good things are vanity, the world in all its ends bankrupt, and life a business that does not cover its expenses: so that our

पार्त पक्कलस्यैव मरणं दुर्निवारणम् । (३ । ७८ । ३)

आयुर्गलस्यविरतं जलं करतलादिव ॥ (३ । ७८ । ४)

शैलनधारस्य इव संप्रयात्येव यौवनम् । (३ । ७८ । ५)

इन्द्रजालमिवासत्यं जीवनं जीर्णसंस्थिति । (३ । ७८ । ६)

सुखानि प्रपलायन्ते शरा इव धनुषच्छ्रुताः । (३ । ७८ । ६)

कुसुमदः प्रवृषीवाप्सु शरीरं क्षणभङ्गरम् ॥ (३ । ७८ । ७)

कलाकलङ्कितो लोको बन्धवो भवबन्धनम् ।

भोगा भवमहारोगास्तृष्णाश्च मृत्युङ्गिकाः ॥ (१. २६. १०)

स्वं एव मरा मोहादुराशापाशपाशिनः ।

दोषगुलमकसारङ्गा विशीर्णा जन्मजङ्गले ॥ (१. २६. ४१)

कास्ता दृशो यासु न सन्ति दोषाः

कास्ता दिशो यासु न दुःखदाहः ।

कास्ताः प्रजा यासु न भङ्गुरत्वम् ।

कास्ताः क्रिया यासु न नाम माया ॥ (१. २७. ३१)

wills may turn away from it" (Schopenhauer: *The World as Will and Idea*, Translated by Haldane Kempf, Vol. III. p. 382 ff.).

"If we consider only the actual state of humanity, it is clear that the pessimistic theory is still the only one that can be sustained....It will suffice to take an average, normal human life, that of a man placed in ordinary circumstances and of ordinary understanding; and to consider it coolly. What does his existence consists in? During one quarter of a century he works to acquire the means of livelihood; for another quarter he struggles amid perpetual anxieties to make these means of life give a sufficient return; then he dies without knowing exactly why he has lived at all....What pain and sorrows, what anxieties and disappointments during the short quarter century during which the man 'enjoys' his gains; ephemeral youth with its short-lived illusions; a life worn down by preparation for living, hopes always disappointed and always renewed; a few flowers culled by the wayside of life and soon faded; a few instances of repose, and then the weary march forward again. Personal anxieties, family worries, heavy and ceaseless work; vexations, disillusionments and deceptions; such is the common lot of mortals. For those who have an ideal it is worse, some intoxications in the pursuit of illusions and heart-breaking discovery of impotence to attain them....Even the concept of an ideally privileged humanity, highly evolved and happy, is weak in its foundations. The humanity will see its happy life poisoned by the idea of inevitable and approaching annihilation. The thought of death as the end of all would be unendurable to hypersensitive beings unprepared by daily trials for the renunciation of life itself....At every turn and stage of life, in the midst of every joy, his (man's) ear will hear the knell—"Brother, thou must die"" (Gustave Geley: *From the Unconscious to the Conscious*, p. 294-295).

"That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve the individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand" (Russell: *Mysticism and Logic*, p. 47).

"Apart from it (religious vision), human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience" (Whitehead: *Science and the Modern World*, p. 238).

"As we see, it is simply the pleasure principle which draws up the programme of life's purpose....yet its programme is in conflict with the whole world, with the macrocosm as with the microcosm. It simply cannot be put into execution, the whole constitution of things runs counter to it; one might say that the intention that man should be 'happy' is not included in the scheme of 'creation'". (Sigmund Freud: *Civilisation and Its Discontents*, p. 27).

"However ingeniously we might plan and organise our society and adjust human relationships, so long as the world is what it is, the best of us cannot escape sorrow and suffering....Even if by some stroke of good fortune we escape from the usual annoyances of life, we cannot free ourselves from death. Our bodily organism has in it seeds of dissolution. Mortality seems to be native to our world" (Radhakrishnan: *An Idealist View*

of Life, p. 68). "The system of nature does not sympathise with the bliss for which we sigh...Our boundless hopes are shattered to dust and our tenderest ideals mocked by the stern indifference of nature (Radhakrishnan: *The Reign of Religion in Contemporary Philosophy*, p. 427).

2. THE REMEDY OF SUFFERING.

Yogavasistha :—

As the flames of fire do not burn a forest which has been made wet by rain, so suffering does not touch the man who has got a right vision, who is wise, and who knows what ought to be known" (II. 11, 41.)²

Modern Thought :—

"So long as the spiritual vision of harmony does not supplement the intellectual vision of discord, life will be one continuous shedding of tears for human suffering" (S. Radhakrishnan: *The Reign of Religion in Contemporary Philosophy*, p. 428).

3. FREEDOM AND POWER OF MAN TO OVERCOME HIS DESTINY.

Yogavasistha :—

"There is nothing like Destiny other than the effect of our previous efforts (II. 6. 4). Our previous efforts are called our Destiny (II. 6. 35). Our achievements are determined by our efforts. Our effort is therefore our destiny (II. 6. 2). Our previous and present efforts, in case they are in contrary directions, are like two rams fighting against each other. The more powerful of the two always overthrows the other (II. 6. 10). Whether they are the past or the present efforts, it is the stronger ones that determine our destiny. In either case, it is man's own effort that determines his destiny by virtue

of its strength (II. 6. 18). Man determines his own destiny by his own thought. He can make those things also happen which were not destined to happen (V. 24. 28). The soul of man is powerful enough. Only those things happen in this world which it creates by its own free effort, and not others (V. 24. 35-36). One should, therefore, overcome one's unfavourable destiny (the effect of one's past efforts) by greater effort in the present, gnawing his teeth (II. 5. 11). There is nothing in the world which cannot be achieved by men by right sort of efforts (III. 93. 8).³

Modern Thought :—

"Destiny is simply the limitation imposed by an already exercised freedom of choice, or what is commonly called free will" (Kingsland: *Rational Mysticism*, p. 353).

"The past can never be cancelled though it may be utilised....We have a good deal of the present constraint and previous necessity in human life. But necessity is not to be mistaken for destiny which we can neither defy nor

३. प्राक्तमेतराकारं दैवं नाम न विद्यते । (२।६।४)
प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते ॥ (२।६।३९)
यथा यथा प्रयत्नः स्याज्जवेदाशु फलं तथा ।
इति पौरुषमेवास्ति दैवमस्तु तदैव च ॥ (२।६।२)
द्वौ हुडाविव युद्धयेते पुरुषार्थौ परस्परम् ।
य एव बलवान्स्तत्र स एव जयति क्षणात् ॥ (२।६।१०)
ऐहिकं प्राक्तनं हन्ति प्राक्तनोऽद्यतनं बलात् ।
सर्वदा पुरुषस्पर्शस्तत्रानुद्देशवाञ्छया ॥ (२।६।१८)
क्रियति यादृशीमेतत्संकल्पयति सा तथा ।
क्रियतानियतान्कांश्चिदर्थाननियतानपि ॥ (१।२४।२८)
जीवो हि पुरुषो जातः पौरुषेण स यद्यथा । (१।२४।३९)
संकल्पयति लोकेऽस्मिन्स्तथा तस्य नान्यथा ॥ (१।२४।३६)
परं पौरुषमाश्रित्य दन्तैर्दन्तान्विर्गुणं यत् ।
शुभेनाशुममुद्युक्तं प्राक्तनं पौरुषं जयेत् ॥ (२।१।१)
न तदस्ति जगत्कोशे शुभकर्मानुपातिना ।
यत्पौरुषेण शुद्धेन न समासाद्यते जनैः ॥ (३।९।२।८)

delude. Though the self is not free from the bonds of determination, it can subjugate the past to a certain extent and turn it into a new course. Choice is the assertion of freedom over necessity by which it converts necessity to its own use and thus frees itself from it. "The human agent is free"—He is not the plaything of fate or drift-wood on the tide of uncontrolled events. He can actively mould the future instead of passively suffering the past. The past may become an opportunity or an obstacle. Everything depends on what we make it and not what it makes of us" (S. Radhakrishnan: *An Idealist View Of Life* p. 279).

4. PRE-REQUISITES OF THE VISION OF REALITY.

Yogavasistha :—

As the saffron-water penetrates a piece of cloth only when it is pure white, so the statements of the seer settle down in the heart only when the mind is calm, when there are no desires for enjoyments, and when the impurities of mind and senses are cast away (VIa. 101. 10-11)

Truth is not known without reflection. Reflection leads to the knowledge of Reality which brings about peace to the self (II. 14. 52-53).⁴

Modern Thought :—

"To realise the Supreme Spirit a certain purification of mind is necessary" (Radhakrishnan: *An Idealist View of Life*, p. 334). "Unless the mind is set free and casts away all desire and anxiety, all interest and regret it, cannot enter the world of pure being and reveal it" (*Ibid.* p. 154).

समस्त्युपशान्तिं याते त्यक्तमोर्गैषणे स्थिते ।

कषायपाके निर्वृत्ते सर्वेन्द्रियगणस्य च ॥ (३।१०१।१०)

यान्ति चेतसि विभ्रान्ति विमला देशिकोक्तयः ।

यथा सितांशुके शुद्धे विन्दवः कृकुलाम्बसः ॥ (३।१०१।११)

न विचाराद्वृत्ते तत्त्वं ज्ञायते साधु किञ्चन । (२।१४।१२)

विचाराज्ज्ञायते तत्त्वं तत्त्वाद्भिन्नान्तिरात्मनः ॥ (२।१४।१३)

"Reflective knowledge is a preparation for this integral experience (Intuitive Knowledge)". (*Ibid.* p. 147).

"The sluggard and the self-indulgent can have no knowledge of Truth" (James Allen : *Book of Meditations*, p. 235).

"Spiritual meditation is the pathway to Divinity. It is the mystic ladder which reaches from earth to heaven, from error to truth, from pain to peace....Without its aid you cannot grow into the divine state, the divine likeness, the divine peace, and the fadeless glories and unpolluting joys of Truth will remain hidden from you" (*Ibid.*, p. 234) "It is a process of searching and uncompromising thought which allows nothing to remain but the simple and naked truth" (*Ibid.*, p, 41).

5. INTUITION THE ONLY SOURCE OF KNOWLEDGE.

Yogavasistha :—

As the ultimate source of all waters is Ocean, so the ultimate source of all proofs is Direct Apprehension alone. (II. 19. 16). The nature of the Self cannot be realised without direct experience of it (V. 64. 53). It is in Intuition alone that It is experienced, always, wholly and in all Its aspects. (V. 73. 15). The Scriptures and the Teacher cannot show us God; It is the Self alone which sees Itself with its calm Mind. (VIa. 118. 4).⁵

Modern Thought :—

"An absolute can only be given in an intuition" (Bergson : *Introduction to Metaphysics*, p. 6).

६. सर्वप्रमाणसत्तानां पदमब्धिरपामिव ।

प्रमाणमेकमेवेह प्रत्यक्षं तवतः शृणु ॥ (२।१९।१६)

अनुभूतिं विना रूपं नात्मनश्चानुभूयते । (५।६४।९३)

सर्वदा सर्वथा सर्वं स प्रत्यक्षोऽनुभूतिः ॥ (५।७३।१९)

न शास्त्रेनपि गुणना दृश्यते परमेश्वरः ।

दृश्यते स्वात्मनैवात्मा स्वया स्वस्थया धिया ॥ (३।११८।४)

The Vision of the Supreme One in our soul is a direct and immediate intuition, not based on any ratiocination or demonstration at all" (Tagore : *Sadhana* p. 36).

"The deepest secrets of Nature, the great structural facts of the Universe are not matters of physics and chemistry, nor can they ever be demonstrated to the intellect like a proposition of Euclid. They are living facts, fatefully connected with the life of each individual, by and for himself. They are matters to be experienced rather than demonstrated; not by an intellectual apprehension of truth merely, but by a living and vital contact therewith" (Kingsland : *Rational Mysticism*, p. 64). "What has been accepted of great philosophers has not been so much their method as some mystic vision of Truth, intuitively grasped even though inadequately proved" (*Ibid*, p. 139).

"The deepest things of life are known only through intuitive apprehension" (Radhakrishnan : *An Idealist View of Life*, p. 142). "Philosophy is not so much a conceptual reconstruction as an exhibition of insights.... Philosophy as conceptual knowing is a preparation for intuitive insight, and an exposition of it when it arises.... The great truths of philosophy are not proved but seen. The philosophers convey to others visions by the machinery of logical proof" (*Ibid*, p. 152).

"However "vague and vast and sentimental", we cannot resist the inference that in personal intuition we have an insight into depths of truth unplumbed by Science" (Walter Grierson : *Conclusions of Modern Science*, 193).

"The West is prepared increasingly to recognise the existence and validity of the faculty of intuition as a supplementary mode of cognising reality. Of this faculty it may be said (1) that it is direct and immediate in its operations; the language which may appropriately be used to denote it is the language of immediate vision.... (2) It is its own authority and carries with it the guarantee

of its own authenticity. For those truths which we know intuitively no reasons can be deduced, simply because they are not reached by the process of reasoning....(3) Instead of standing outside, intuition enters into its object and by sympathy becomes temporarily one with it....(4) Fourthly, the intuitional faculty is said to be a natural human attribute, as natural and universal as the sense of sight and hearing....(5) It is, finally, pre-eminently the faculty which assures us of the meaning and significance of things....Nor is it only of meaning and significance that it assures us, but of a divine meaning and a personal significance." (C. E. M. Joad: *Counter Attack from the East*, p. 98-101).

"There are some to whom the sense of a divine presence irradiating the soul is one of the most obvious things of experience" (Eddington: *The Nature of the Physical World*, p. 322).

6. ANALOGICAL THINKING.

Yogavasistha :—

A unique object or meaning (*artha*) cannot be made known without taking recourse to analogy (*drishtanta*), as without a lamp pots and furniture cannot be seen in the house in a dark night. (II. 18. 51). By analogy is meant a similar known example by the help of which one produces a knowledge of things that he knows in the mind of one who does not know them. (II. 18. 50)⁶.

Modern Thought :—

"All description involves giving an account of the thing described in terms of something else; and if the thing in question is unique, such an account must necessarily falsify it....Life being unique, we can speak of it

दृष्टान्तेन विना राम नापूर्वार्थोऽवबुध्यते ।

यथा दीपं विना रात्रौ भाण्डोपस्करणं गृहे ॥ (२।१८।५१)

येनेहाननुभूतेऽर्थे दृष्टेनायन बोधनम् ।

बोधोपकारकलदं तं दृष्टान्तं विदुर्बुधाः (२।१८।५०)

only in terms of metaphors. Nor should this necessarily cause disquietude, provided that we remember that metaphors are not to be mistaken for literal truth. 'All thinking must be by analogy; it consists of translating one thing into terms of something else, and depends, as Aristotle pointed out, upon intuitive perception of similarity in dissimilars. It is by no accident that all the great thinkers have been masters of metaphor.' (Joad: *The Meaning of Life*, p. 31).

7. KNOWLEDGE PRESUPPOSES UNITY OF SUBJECT AND OBJECT.

Yogavasistha :—

There cannot be any relation possible between things absolutely different in nature; and there cannot be an experience of one by another without there being a relation between the two. (III. 121. 37). Relation implies unity, it cannot subsist between absolutely dissimilar things. (III. 121. 42). Had there been no identity between the subject and the object in their Consciousness-aspect, the subject would have remained ignorant of the object, as a stone remains unconscious of the taste of a sugar-cane. (VIb. 38. 9)⁷.

Modern Thought :

"Relations are unmeaning except within and on the basis of a substantial whole" (Bradley: *Appearance and Reality*, p. 142).

"A relation between A and B implies really a substantial foundation within them" (*Ibid*, p. 22).

न संभवति सम्बन्धो विषयानां निरन्तरः ।

न परस्परसम्बन्धाद्विनाशुभवनं मिथः ॥ (३।१२१।३७)

ऐक्यं च विद्धि सम्बन्धं नास्त्यसावसमानयोः । (३।१२१।४२)

सजातीयः सजातीयेनैकतामनुगच्छति ।

अन्योऽन्यानुभवस्तेन भवत्येकत्वनिश्चयः ॥ (३।१२१।१२)

ब्रह्मदृश्ये न यद्येकमभविष्यद्विदात्मके ।

तद्ब्रह्मत्वात्वादमजः स्यान्नादृश्येऽनुमिबोपलः ॥ (३।३८।९)

"The multiple independent things supposed cannot be real in that shape, but all of them, if reciprocal action is to be possible between them, must be regarded as parts of a single real being.... Pluralism has to give place to monism; and the 'transeunt' interaction, being untelligible as such, is to be understood as an immanent operation" (Lotze's view stated by James in *A Pluralistic Universe*, p. 57).

"We cannot possibly understand how that which is absolutely outside consciousness can stand in any sort of relation to feeling and imagination, the most intimate subjective functions of the mind of man" (Alliotta: *The Idealistic Reaction Against Science*, p. 17).

"Knowledge presupposes unity between subject and object; without this basis knowledge is impossible" (Radhakrishnan: *The Reign of Religion in Contemporary Philosophy*, p. 431).

"The dualism of mind and external world, whatever truth it may have on the psychological level, is overcome when we rise to the standpoint of logic as theory of knowledge. If the two, subject and object, the individual mind and the independent reality, are separate, then there can be no knowledge at all. Either knowledge is arbitrary and groundless or the dualism is wrong. Subject and object are not separate existences, held together by an external bond. They are a unity in duality, a duality in unity.....The distinction of subject and object is not a relation between two independent entities, but a distinction made by knowledge within its own field" (Radhakrishnan: *Indian Philosophy*, Vol. I, p. 306).

8. IDEALISM OR SPIRITUALISM.

Yogavasistha :—

Things that are known must be of the nature of knowledge. Knowledge cannot know non-knowledge. That which of a different nature cannot enter the field of

knowledge. (VI b. 25. 12). Had wood and stone not been of homogeneous nature with knowledge, they would have remained unknown like those objects which do not exist. (VI b. 25. 15). As earthen vessels are not found without earth in them, so no object of knowledge is without consciousness (spirit) within it, simply because it is made of it (VI b. 25. 11). As the waves of air are air and as ocean is but water, so all the objects of knowable world are but knowledge or consciousness. (VI b. 25. 17). All this is mere thought (VI b. 210. 11). There is no world apart from thinking (III. 40. 57). All the three worlds are constructed by the mind by thought alone. (IV. 11. 23). The sky, the earth, air, ether, mountains, rivers and space are all parts of mind spread as it were out. (V. 56. 35). All this is created by the imagination of the Spirit like dream (III. 101. 35). As the one pure water of the ocean expresses itself in the form of waves, so the One Reality, Consciousness, expresses itself in the form of minds and thoughts. (VIa. 104. 54).⁸

८ बोधावबुद्धं यद्वस्तु बोध एव तदुच्यते ।

नाबोधं बुध्यते बोधो वैरूप्यात्तेन नान्यथा ॥ (३ । २५ । १२)

यदि काष्ठोपलादीनां न भवेद्बोधरूपता ।

तत्सदानुपलम्भः स्यादेतेषामसतामिव ॥ (३ । २५ । १५)

सृष्टमर्थं तु यथा भाण्डं सृष्टकृत्यं नोपलभ्यते ।

चिन्मयादित्रया चेत्थं चिच्छून्यं नोपलभ्यते ॥ (३ । २५ । ११)

सर्वं जगद्भूतं हृदयं बोधमात्रमिदं ततम् ।

स्पन्दमात्रं यथा वायुर्जलमात्रं यथार्णवः ॥ (३ । २५ । १७)

समस्तं कल्पनामात्रमिदम् । (३ । २१० । ११)

विषयं नास्त्येव मननाद्यते । (३ । ४० । ५७)

मनोमनननिर्माणमात्रमेतज्जगद्भूतम् । (४ । ११ । २३)

धौः क्षमा वायुराकाशं पर्वताः सरितो दिशः ।

अन्तःकरणतत्त्वस्य भागा बहिरिव स्थिताः ॥ (५ । ५६ । ३५)

संकल्पकचित्तं सर्वमेव स्वप्नप्रवदात्मनः । (३ । १०१ । ३५)

एकं वस्तु जगत्सर्वं चिन्मात्रं वारिवाम्बुधिः ।

तदेव स्पन्दते धीमिः शुद्धवारिव वीचिमिः ॥ (३ । १०१ । ५४)

Modern Thought :—

"We have no reason to suppose that matter exists at all, and to talk of matter existing without consciousness is absurd....Matter is so far from being the sole reality of which the self is only an activity that taken by itself it is not a reality at all. The only things which have, in any sense, the qualities attributed to matter are the sensations experienced by the selves. In place of an independent reality we find events in man's minds which are real indeed, but not an independent reality. Matter is simply an illegitimate inference from these events" (MacTaggart: *Human Immortality and Pre-existence*, p. 43).

"All the choir of heaven and the furniture of the earth, in a word, all those bodies which compose the mighty frame of the world have not any substance without the mind....So long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of of some Eternal Spirit—it being perfectly unintelligible and involving all the absurdity of abstraction to attribute any single part of them an existencce independent of a Spirit" (Berkeley: *Selections from Berkeley* by Frazer, p. 36).

Having quoted the above passage of Berkeley, Sir James Jeans adds: "Modern science seems to me to lead, by a very different road, to a not altogether dissimilar conclusion". (Jeans: *The Mysterious Universe*, p. 137). "The universe can best be pictured, although still very imperfectly, and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we may describe as a mathematical thinker" (*Ibid*, p. 136).

"To put the conclusion crudely—the stuff of the world is mind-stuff.... The mind stuff of the world is, of course, something more general than our individual conscious minds; but we may think of its nature as not altogether foreign to the feelings of our consciousness....

The mind-stuff is not spread in space and time; these are part of the cyclic scheme ultimately derived out of it". (Eddington quoted in *What the World is made of*, p. 141-142).

"As to the essential nature of the events, 'what they are made of' science tells us nothing. It seems probable, however, that these events are of the same nature as our percepts, that is, they are what we call mental.... It is quite possible, therefore, that the actual substance of the universe is mental, that the stuff of events is similar to percepts. The fact that a piece of matter has been reduced by relativity theory to a system of events, that it is no longer regarded as the enduring stuff of the world, makes the hypothesis that the 'physical' and the 'mental' are essentially similar very possible" (J. W. N. Sullivan : quoted in *What the World is made of* (The Outline Library Series), p. 139-140).

"I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we postulate as existing requires consciousness" (Prof. Planck in an interview with Prof. Sullivan in the *Observer* of the 25th January, 1931).

"Today there is a wide measure of agreement—which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts.... The old dualism of mind and matter....seems likely to disappear....through matter resolving itself into a creation and manifestation

of mind" (Sir James Jeans: *The Mysterious Universe*, p. 148-149).

"All through the physical world runs that unknown content, which must surely be the stuff of our consciousness. Here is a hint of aspects deep within the world of physics, and yet unattainable by the methods of physics. And, moreover, we have found that where science has progressed the furthest, the mind has but regained from nature what the mind has put into nature" (Sir Arthur Eddington: *Time, Space and Gravitation*, p. 201). "Consciousness is not sharply defined. but fades into subconsciousness, and beyond that we must postulate something indefinite, but yet continuous with our mental nature. This I take to be the world-stuff" (Eddington: *the Nature of the Physical World*, p. 321).

"While we know nothing of the intrinsic nature of the reality (if any) for which our model of the physical world stands, we know something about the intrinsic nature of the mental world, and, as far as the direct knowledge goes, the mental world is the more real. Physics cannot show that the intrinsic nature of the physical world differs from that of the mental world; mental and physical events may form one causal whole.... In comparing the two we recognise that physics, at all events, can only give us knowledge of relations and conceptual *relata* for them to connect, and such knowledge can only be acquired by and exist in mind. In this sense, mind is certainly more real than matter" (Dampier Wetham: *A History of Science*, p. 274-275).

"Modern matter is something infinitely attenuated and elusive; it is a hump in space and time, a 'mush' of electricity, a wave of probability undulating into nothingness; frequently it is no matter at all but a projection of the consciousness of its perceiver. So mysterious, indeed, has it become, that the modern tendency to explain things in terms of mind is little more than a preference

for explanation in terms of the less unknown rather than of the more.... A number of physicists....surmise that behind the world which physics studies there is another. This world is conceived as a mental or spiritual unity; matter, it is said, is only its appearance, whence it is but a step to the announcement that mind alone is real and matter is its creature, which modern physicists make as cheerfully and almost as dogmatically as their materialist predecessors announced fifty years ago that matter alone was real and that mind was an unimportant emanation of matter" (C. E. M. Joad: *Guide to Modern Thought*, p. 17-18).

"A generation ago the general tendency of those who favoured monistic view was towards physical monism; that is to say, it was held that mechanistic determination was established for the inorganic realm, and that, if there was no radical difference between mental and physical processes, the mental must be conceived after the pattern of the physical. But there has been of recent years a general relaxing of the rigidity of physical formulations; it is beginning to be understood that the rigid formulations of the past were valid only for hypothetically isolated and closed systems; and that we have no warrant for regarding any part of the real world as constituting such a system; that every conceivable system is a part of the larger whole in which mental activity has its proper place; that any picture of the universe which leaves out the purposive mental activity which creates the picture is a little naive and even ridiculous; that therefore, if a monistic picture is to be valid, it must be one in which the physical is assimilated to the nature of the psychical, one in which the most elementary physical processes are conceived after the pattern of our own activities; rather than one in which the terms value, desire, motive, striving, volition, meaning and intention, are meaningless. The rise of the Quantum theory in physics, or the Gestalt or configuration

theory in psychology are interesting indications of a movement towards a psychical monism and away from the physical monism" (Mc Dougall: *An Outline of Abnormal Psychology*, p. 521-522).

"There is no being or fact outside of that which is commonly called psychical existence....Feeling, thought and volition are all the material of existence and there is no other material actual or even possible" (Bradley: *Appearance and Reality*, p. 144).

9. RELATIVITY OF TIME AND SPACE.

Yogavasistha :—

Time and space, O Rama, are thoughts; it is upon thought that there existence depends. (III. 110. 59). Just as the appearance of the world is a thought-appearance, so also is the experience of moments and ages. (III. 20. 29). A moment is, without any doubt, experienced as *kalpa* (a cyclic period) when consciousness of a *kalpa* is experienced in it; similarly the *kalpa* period is experienced as a moment if the consciousness of a moment is present in it. (III. 60. 21). The same period of a night is experienced as a *kalpa* by the miserable and as a moment by the happy. In dream a moment is experienced as a *kalpa* and a *kalpa* is passed as a moment. (III. 60. 22). Time-Space order is dependent upon mind. Mind can experience a moment as a *kalpa* and *vice versa* within itself. (III. 103. 14). What is a life-time to Manu is an hour to Brahmā; what is a life-time to Brahma is a day to Vishnu; what is a life-time to Vishnu is only a day to Shiva. He whose mind is lost in meditation experiences neither day nor night. (III. 60. 25-26). A day passes as a year for those who are separated from their beloved. (III. 20. 51). The whole world-process occurs within a millionth portion of a moment of the Consciousness of the Self. (III. 61. 17). The extent of the same world-process may be a moment for some and a long age for another being. (III. 40. 30). As a person experiencing a dream has the experience of

stability, so has the person experiencing the world-process. (Via. 61. 29)°.

Modern Thought :—

“Men must learn to regard space and time not as objective realities to which everything must conform, but as concepts, which in this region of phenomena, must now be transcended. They are not the objective realities independent of consciousness, and perhaps none such exist” says Prof. Planck in an interview with Prof. J. W. N. Sullivan, the *Observer*, January 25, 1931).

“Einstein has now shown that in physics time and space are purely relative to the observer, and the physical space is now recognised as something definitely dependent

१. देशकालाभिधानेन राम संकल्प एव हि ।
कथ्यते तद्दशाद्यत्मादेशकालौ स्थितिं गतौ ॥ (३११०१६९)
यथैतत्प्रतिभामात्रं जगत्सर्गावभासनम् ।
तथैतत्प्रतिभामात्रं क्षणकल्पावभासनम् ॥ (३१२०१२९)
निमेषे यदि कल्पौघसंविद् परिविन्दति ।
निमेष एव तत्कल्पो भवत्यत्र न संशयः ॥ (३१६०१२०)
कल्पे यदि निमेषत्वं वेत्ति कल्पोऽप्यसौ ततः ।
निमेषो भवति क्षिप्रं तादृक्कृपात्मिका हि चित् ॥ (३१६०१२१)
दुःखितस्य निशा कल्पः सुखितस्यैव च क्षणः ।
क्षणः स्वप्ने भवेत्कल्पः कल्पश्च भवति क्षणः ॥ (३१६०१२२)
कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पताम् ।
मनस्तदायत्तमतो देशकालक्रमं विदुः ॥ (३११०३११४)
यन्मुहुर्तः प्रजेशस्य स मनोजीवितं मुनेः ।
जीवितं बहिरिच्छस्य तद्दिनं किल चक्रिणः ॥ (३१६०१२९)
विष्णोर्धर्माजीवितं राम तद्बुधाकुस्य वासरः ।
ध्यानप्रक्षीणचित्तस्य न दिनानि न रात्रयः ॥ (३१६०१२६)
काम्ताविरहिणामेकं वासरं वत्सरायते । (३१२०१६१)
मुख्यकालमिमेवांशलक्षभागप्रतीतिपत् ।
मिजं विदुः प्रकचनं तत्सर्गावपरंपरा ॥ (३१६१११७)
क्षणकल्पजगत्संवाः समुद्यन्ति गलन्ति च ।
निमेषात्कल्पचित्कल्पात्कल्पचित् क्रमं शृणु ॥ (३१४०१३०)
स्वप्ने निमग्नधीर्भूः पश्यति स्थिरतां यथा ।
सर्गस्वप्ने मग्नबुद्धिः पश्यति स्थिरतां तथा ॥ (३१६११२९)

upon the limitations of our sense-perceptions of matter. Mathematically many different kinds of spaces are conceivable" (Eddington: *Time, Space and Gravitation*, p. 43).

"It is now held that each series of events has its own time order, and it is difficult to relate the one to the other since there is no common standard time" (James Jeans: *The Mysterious Universe*, p. 229).

"We have every reason to think that creatures may possibly differ enormously in the amount of duration which they intuitively feel" (William James: *Principles of Psychology*, Vol. I. p. 639).

"The apparently extended events of a life-time can in dream-consciousness take place in a 'time' which in waking consciousness is represented by a fraction of a second. In the consciousness of a drowning man the same thing is experienced. In mystical consciousness it is even more pronounced" (Kingsland: *Rational Mysticism*, p. 342).

"Space and time are now relative to the observer, and there is no one cosmic space or cosmic time" (Whetham: *A History of Science*, 470).

"The quick or slow passing of time is something subjective, and the real significance of length or shortness of time is also subjective, being only the *feel* of such a length or shortness" (Bhagwan Das: *Science of Peace*, p. 237 of the Second Edition).

"There is nothing absolute about space or time.... Different observers make different estimates of the space and of the time, separating two events" (J. W. N. Sullivan: *Limitations of Science*, p. 81).

"All of us can form some idea of this relativity of space and time from our common experience in dreams as compared with the experience in waking state....What are only the limited space of the room and the five minutes of the physical time to the waking man are, as it were, wide distances and long years to the sleeping person" (Chatterjee: *India's Outlook on Life*, p. 52).

“What a thing is in its nature depends not only on the nature of the thing itself, but also on the nature of the observer relative to the object. Distances, lengths, volumes are all relative to the frames of reference” (Radhakrishnan: *An Idealist View of Life*, p. 229).

10. NO FUNDAMENTAL DIFFERENCE BETWEEN WAKING AND DREAM.

Yogavasistha :—

There is no difference between the states of waking and dreaming other than that the one is stable while the other is not. The contents of both the experiences are of a homogeneous nature, always and everywhere. (IV. 19. 11). The experience which is believed to be stable is called the waking state and the experience which we believe to be unstable is called the dream state (IV. 19. 9). At the time of dreaming even the dream is regarded as the waking state because at that time it is felt as stable ; and the waking experience will be taken as a dream if one realises its instability. (IV. 19. 12). This waking-world is, without any doubt, similar to the dream-world ; in the former you experience an unreal cosmos and in the latter an unreal town. (III. 57. 50). In the waking experience the objective world is an expression of the ether of Consciousness in the same way as the sensible qualities, sensations and thoughts of a dream are the expression of consciousness. (VI b. 62. 24). The entire world including the egos etc. is a long dream. (III. 42. 8).¹⁰

१० जाग्रत्स्वप्नप्रदशाभेदो न स्थिरास्थिरते विना ।

समः सदैव सर्वत्र समस्तोऽनुभवोऽनयोः ॥ (४।१९।११)

स्थिरप्रत्यययुक्तं यत्तज्जाग्रदिति कथ्यते ।

अस्थिरप्रत्ययं यत्स्वाप्तात्स्वप्नः समुदाहृतः ॥ (४।१९।९)

स्वप्नोऽपि स्वप्नसमये स्थैर्याजाग्रत्स्वच्छति ।

अस्थैर्याजाग्रदेवास्ते स्वप्नस्तादृशबोधतः ॥ (४।१९।१२)

यथा स्वप्नस्तथा जाग्रदिदं नास्त्यत्र संशयः ।

स्वप्ने पुरमसन्नाति सर्गादा भात्यसज्जगत् ॥ (३।९७।९०)

Modern Thought :—

“ No fundamental difference in character between the two (waking and dream) can be established ” (Schiller: *Studies in Humanism*, p. 473). “ While it lasts,....a dream has all the characteristics of reality. So with our present life: it seems real and rational, because we are yet asleep, because the eyes of the soul are not yet opened to pierce the veil of illusion.... It (dream) is real while it lasts, so is our world....When we awake, both cease to be true.... And both, moreover may be seen through by reflection, just as we are sometimes so struck by the monstrous incongruity of our dreams that even as we dream we are conscious that we dream, so philosophy arouses us to a consciousness that the phenomenal is not the real.” (Schiller: *Riddle of the Sphinx*, p. 281).

11. SUBJECTIVE IDEALISM.

Yogavasistha :—

One does not know anything but the contents of one's own consciousness. (III. 55. 61). The world illusion has arisen differently in different minds. (III. 40. 29). Just as the soldiers' dreams of the same battlefield are arisen in their own minds separately, so is the experience of this world for each individual. (IV. 17. 27). One experiences that world alone which has arisen in one's own mind, as in dream the nature of objects is as one experiences it there. (VI b. 13. 4). The Absolute is like a forest in which within every atom there is a world like that within a *gunja* fruit, and these countless worlds exist unknown to each other. (IV. 18. 6).¹¹

स्वालोक्तमन्तारैः स्वप्ने विज्ञप्तं एव ते ।

यद्येदेति तथा तत्र तद्दृश्यं स्वात्मकं स्थितम् ॥ (३।६२।२४)

दीर्घस्वप्नमिदं विश्वं विद्यमहन्तादि संयुतम् । (३।४२।८)

११ प्रत्येकमुदितो राम नूनं संसृतिसङ्कटः ।

रात्रौ सैम्यनरस्वप्नजालवत्स्वात्मनि स्फुटः ॥ (४।१७।२७)

प्रत्येकप्रत्येकमुदितः प्रतिविर्ष जगन्ममः । (३।४०।२९)

Modern Thought :—

“The *only* subject presented to me for study is the content of my own consciousness” (Eddington: *The Nature of The Physical World*, p. 283).

According to Subjective Idealism “The external world has no existence independent of mind ; it is but a thought or idea existing in the mind ; all apparent modifications of the external objects being modifications of the mind of the thinking subject. The objective world exists in and for and by the individual subject ; it has no independent reality—it is the “dream” of the subjective self”. (Kingsland: *Rational Mysticism*, p. 148).

“Each experiencing subject has a universe which is absolutely and entirely his own (*pratiswika*—“each one's own”). If, therefore, we speak of our really different universes as one and the same—when, for instance, we say, ‘I am seeing the same sun as you’—that is only because what is experienced is assumed to be similar.... That this is so needs little argument for its demonstration, once we realise that each one of us really experiences what is primarily built up of his own individual sensations, thoughts and ideas, even though these are induced in the individual, in spheres of time and space, by the operation on him of what appears as outside, such as wave-lengths and other stimulating movements....It is only in this sense of certain similarity and constancy of relations that the universes experienced by different individuals are one and the same....Thus it happens that

न किञ्चिदपि जानाति निजसंवेदनादृते ॥ (३।१५।६१)

यं प्रत्युदेति सर्गोऽयं स एवैवं हि वेतति ।

पदार्थसन्निवेशं स्वमिव स्वप्ने पुमानिव ॥ (३।१३।४)

परमाणौ परमाणौ सर्गवर्गानिर्गलम् ।

महाचितेः स्फुरन्त्यर्कदधीव त्रसरेणवः ॥ (३।२७।२९)

जगद्गुणासहस्राणि यन्नासक्यान्यणावणौ ।

अपरस्परकलानि काननं ब्रह्म नाम तत् ॥ (४।१८।६)

if there is a multiplicity of experiencing entities as individuals, there is also a corresponding multiplicity of universes which are spoken of as one and the same". (Chatterjee: *India's Outlook on Life*, p. 50-51).

"In one sense it must be admitted that we can never prove the existence of things other than ourselves and our experiences. No logical absurdity results from the hypothesis that the world consists of myself and my thoughts and feelings and sensations, and that everything else is a mere fancy. In dreams a very complicated world may seem to be present, and yet on waking we find it was a delusion; that is to say, we find that the sense-data in the dream do not appear to have corresponded with such physical objects as we should naturally infer from our sense-data. There is no logical impossibility in the supposition that the whole life is a dream, in which we ourselves create all the objects that come before us". (Bertrand Russell: *The Problems of Philosophy*, p. 34-35).

12. EXPLANATION OF A COMMON WORLD ACCORDING TO SUBJECTIVISM.

Yogavasistha :—

The ways of mind are wonderful ! Often accidentally it happens that the same thought flashes in the mind of many people (V. 49. 10), just as many people often dream a common dream or as intoxicated people share the same delusion (V. 49. 11). The same moon can be imagined by a number of people at the same time and the same woman may be, in imagination, won by many. (VIb. 210. 8). You are a figure in my dream and so I am a figure in your dream. (VIb. 151. 10). Thus we are all mutually figuring in each other's dream. (VIb. 154. 11)¹².

१२. कदाचित्प्रतिमैकैव बहुनामपि जायते ।

काकोकतालस्थितिबहुविधा हि मनोगतिः ॥ (१।४९।१०)

यथाहि बहवः स्वप्नमेकं पश्यन्ति मानवाः ।

स्वापन्नमदमैरयमदमन्थरचितवत् ॥ (१।४९।११)

Modern Thought :—

“It is quite possible to make several objects share the same hallucination....If we can experimentally create subjective world of objective reality (i. e. valid for several persons)....what may not be achieved by an operator of vastly greater knowledge and power (God).” (Schiller : *Riddle of the Sphinx*, p. 281).

• “*Collective dreams* have in rare instances been reported. Although rare, they are of considerable theoretical value. As the name indicates, they are instances of two or more people having the same dream at approximately the same time. The cases reported are of considerable groups of people sleeping under approximately identical conditions who report having approximately the same dream. Soldiers hastily quartered in an abandoned building about which there was a local tradition of ghosts awoke in terror, telling much the same dream of the devil jumping on their chests....It is important to recall that people sleeping under similar conditions may have nearly identical dreams”. (Edmund S. Conklin : *Principles of Abnormal Psychology*, p. 341).

13. OBJECTIVE IDEALISM.

Yogavasistha :—

We perceive each other because we are mutually reflected in each other's consciousness, because we are all under the control of a great Controlling Power and because the Supreme Consciousness is manifested in all. (III. 53. 25). The world of each individual is a reflection of a world of objects which are the original manifestation and which continue to exist even now. (III. 55. 48)¹³.

यथेन्दुत्वं स्वसङ्कुत्पात्सर्वध्यातुः पृथक् पृथक् ।

भात्येकमेव वनितालाभः काल्पनिकः स्वतः ॥ (३।२१०।८)

अस्माकं त्वं स्वप्नवरस्तत्र स्वप्ननरा वयम् । (३।१९१।१०)

एवमेतदिदं सर्वमन्योन्यं स्वप्नवत्स्थितम् ॥ (३।१९४।११)

१३. महाशक्तिप्रतिभासत्त्वान्महानियतिनिश्चयात् ।

Modern Thought :—

“And it is because the spirit is what it is, because of our likeness....to God, that this real physical world is possible to some extent to us as the ideal construction corresponding to the Divine ideal construction. The “external world” is the world as it exists in the Divine Mind, in so far then, as our ideal constructions are alike to the Divine do we know Reality” (Stanley Redgrove : *Matter, Spirit and Cosmos*, p. 104).

“The independent validity which we assign to the objects on this physical plain is due to the fact that we are formerly convinced that these external objects exist independently of our individual consciousness; the external world goes on whether we are dead. In this conviction we are right, simply because the external world of Nature exists in the Cosmic Mind; it is only reflected in the individual mind; and can only be rearranged therein, not created. Yet even so, there is still a certain amount of individual *colouring* contributed by the individual mind to the most ordinary objective thing on the plane of perception. No two persons see the same thing exactly alike, but common perception is sufficiently alike to give a collective *reality* to this physical world. The individual derives his consciousness from a larger consciousness, Cosmic Man, not the individual, who “creates” that objective world which is the same, yet not the same for each individual man” (Kingsland : *Rational Mysticism*, p. 346-347). *

14. SENTIENTS WITHIN SENTIENTS.

Yogavasistha :—

It is the self-evident nature of the ether of Consciousness that whatever appears in it as its object, in its own

बोध्यमेव पश्यन्ति मिथः संप्रतिबिम्बितात् ॥ (३।१३।२९)
 प्रथमोऽसौ प्रतिस्पन्दः पदार्थानां हि बिम्बकम् ।
 प्रतिबिम्बितमेतस्माच्चतुर्दशपि संस्थितम् ॥ (३।१९।४८)

turn, feels as conscious. These contents of consciousness may be many and quite different in nature, yet their essence is the same. (VIb. 208. 27-28). Just as in the summer season small worms are born of the perspiration of living beings, so whatever is experienced as an object in consciousness, in its own turn, becomes a sentient. (IV. 19. 3)¹⁴.

Modern Thought :—

"All contents of the world are psychical in character, of one tissue with the familiar mental contents labelled thus. The world of my private fancy is made up of the same stuff as the larger world beyond and including it. This larger world depends on Divine consciring which is continued in subordinate consciring areas in part only free. Any content whatever is sustained by consciring, and were it conscired enough, it would become itself a consciring area, a sentient, an individual unit which has awakened to life." (Douglas Fawcett : *Divine Imagining*, p. 81). "These sentients, no longer Its mere contents, become relatively independent centres of consciring". (*Ibid*, p. 92).

15. WORLDS WITHIN WORLDS.

Yogavasistha :—

Like the folds of a plantain stem worlds within worlds exist *ad infinitum*, and are being created, even within an *atom*. (VIb. 59. 33). Even within the millionth part of a portion of an atom, there are thousands of worlds experienced quite as real as ours. (III. 62. 1). Within

१४ स्वयं स्वभाव एवैव विद्वन्मत्यास्य सुस्तुतम् ।

यद्यत्संकल्पयत्याशु तत्र तेऽवयवा अपि ॥ (३ । २०८ । २७)

विदात्मकतया भावति नामात्मकतयात्मना ।

अप्येकसारास्तिष्ठन्ति नामाकारस्वभावगाः ॥ (३ । २०८ । २८)

बोबो नाम यथा ग्रीष्मे कल्पस्वेदाग्रवेत्कृमिः ।

यद्यद्दृश्यं शुद्धचित्कं तन्मीबो भवति स्वतः ॥ (४ । १९ । ३)

every world there are many other worlds of various kinds, unknown to each other. (VIb. 63. 12). Like the dreams of soldiers many great worlds arise which are unknown to and unexperienced by those whose worlds they are not. (VIb. 59. 34). Within the world of a sentient there are other innumerable and multifarious individuals. (IV. 19. 1)¹⁵.

Modern Thought :—

“There may be a number of material worlds, not realised in space and by consequence not exclusive and repellent to each other”. (Bradley : *Appearance and Reality*, Chap. XXII).

“There might have existed and exist in the world, myriads of beings of a different order from ourselves....Or again, there may be phase upon phase of existence forming worlds upon worlds unknown to our knowledge” (Schiller : *Riddle of the Sphinx*, p. 299).

“Another world, as real and palpable to consciousness as our own, could actually interpenetrate our physical world, and its inhabitants go about their affairs, and move through our space, without our being in the slightest degree aware of their presence ; while our world of matter is equally non-existent for them” (Kingsland : *Rational Mysticism* p. 101).

“There is a world of created things, of living beings, of animals, of entelechies, of souls, in the minutest

१९. * सन्तरन्तस्तदन्तश्च स्वकोशेऽप्यणुकं प्रति ।

जातानि जायमानानि कदलीदलपीठवत् ॥ (३ । १९ । ३३ ।)

परस्परमदृष्टानि बानुभूतानि वै मिथः ।

सैनिकस्वप्नजालानि जातानीव महान्स्वपि ॥ (३ । १९ । ३४)

परमाणुनिमेषाणां लक्ष्मणशकलनास्वपि ।

जगत्कल्पसदृष्टाणि सत्त्वानीव विमान्त्यलम् ॥ (३ । ६२ । १)

प्रत्येकमन्तरन्यानि तथैवान्युदितानि च ।

परस्परमदृष्टानि बहुनि विविधानि च ॥ (३ । ६३ । १२)

तेन जीबोदरजगत्स्वपि जीबोऽस्त्यनेकधा ॥ (४ । १९ । १)

particle of matter. Every portion of matter can be conceived as like a garden full of plants, and like a pond full of fish. But every branch of a plant, every member of an animal, and every drop of a fluid within it, is also such a garden or such a pond. And although the ground and the air which is between the plants of the garden, and the water which is between the fish in the pond, are not themselves plant or fish, they nevertheless contain these, usually so small, however, as to be imperceptible to us". (Leibnitz : *Monadology*, paragraphs 66-68).

• "The length of the most common germs is no more than one-five-thousandth of an inch, many are smaller. So small are they indeed that a special unit of measure is used to describe them. This is a micron or μ (Greek m), which is 0.001 millimetre, or one-twenty-five-thousandth of an inch. This order of magnitude is difficult to grasp, but something of its significance will be indicated by the calculation that if an organism 1μ long were magnified to look like an inch, then an inch magnified to the same scale would be seven hundred yards long. The smallest germs are about 0.25μ in length, while many are 3.5μ long, though much greater length may be reached" (D. Stark Murray : *Man's Microbic Enemies*, p. 2).

16. PAN-PSYCHISM.

Yogavasistha :—

Know that there is mental mechanism everywhere (III. 40. 20). It resides within a particle; it extends in space; it is within the heart of a sprout; it functions as sap within the leaf; it rains as a cloud; it lies in stone; it plays in the waves of the ocean; it dances within a rock; it moves freely in the sky; it penetrates a mountain; it resides within the ether and assumes the body of the size of an atom. (III. 40. 21-23). Unconscious (sleeping) mental force, the libido, having the seeds of desires within itself, is always present even in material things as their

very essence. (VIa. 10. 23). Everything in the universe has the Self behind it; there is nothing which is selfless. (V. 72. 45).¹⁶

Modern Thought :—

"Nature is aglow with *psychical* life in every quarter and cranny. It is of one tissue with the psychical reality noticed in ourselves" (Douglas Fawcett: *World as Imagination*, p. 162).

"We have no right whatsoever to speak of really unconscious Nature, but only of uncommunicative Nature whose mental processes go on at such different time-rates from ours that we cannot adjust ourselves to a live appreciation of their inward fluency; although our consciousness does make us aware of their presence". (Royce: *The World and the Individual*, 2nd Series, p. 225).

17. EVERYTHING EVERYWHERE.

Yogavasistha :—

The Reality with all its aspects is always present everywhere in its entirety. (VIb. 63. 28). On account of the All-powerful Reality being present everywhere, any of its potency can be manifested anywhere provided there is sufficiently strong stir. (III. 52. 43).¹⁷

१६. एतच्चित्तशरीरत्वं विद्धि सर्वगतोदयम् । (३।४०।२०)

वसति त्रसरेण्वन्तः ध्रियते गगनोदरे ।

• क्षीयतेऽङ्कुरकोशेषु रसोभवति पल्लवे ॥ (३।४०।२१)

उल्लसत्यम्बुबीचित्वे प्रवृत्त्यति शिलोदरे ।

प्रवर्चत्यम्बुदो भूत्वा शिलीभूयावतिष्ठते ॥ (३।४०।२२)

यथेच्छमम्बरे याति जडरेऽपि मृश्रताम् ।

अन्तराकाशवपुर्बत्तेऽथ प्रमाणुताम् ॥ (३।४०।२३)

चिच्छकिर्वासनाबीजरूपिणी स्वापधर्मिणी ।

स्थिता रसतया नित्यं स्थावरादिषु वस्तुषु ॥ (३।१०।२३)

सर्वमात्ममयं विष्वक् नास्त्यनात्ममयं क्वचित् (६।१२।४६)

१७. सर्वं सर्वात्म सर्वत्र सर्वदास्ति तथापरे । (३।६३।२८)

Modern Thought :—

"It should be clearly realised that all the vibrations on all the higher planes are *here*, at every point of space; it is only a few which by sympathetic vibrations of already formed physical Ether become for us physically observable phenomena". (Kingsland: *Physics of the Secret Doctrine*, p. 119-120).

"In the Absolute *continuum* we conceive that the potentiality of every *event* subsists and persists as an interpenetrative, congruent, eternal, ever present NOW". (Kingsland: *Rational Mysticism*, p. 376). "In the one Substance itself we must conceive that all actions 'anywhere' in the Universe are instantaneously transmitted 'everywhere'....Every 'thing' is the Primordial Substance, and as such acts instantaneously everywhere" (*Ibid*).

"Now each actual occasion is related to every other occasion in the universe, and so the universe is one compact, organic system of actual occasions, and "inter-locked community of events." It may be said in a sense that "everything is everywhere at all times". (An Outline of Modern Knowledge, p. 583, Whitehead's view stated by Prof. A. Wolf.)

18. FORMATION OF THE OBJECTIVE WORLD.

Yogavasitha :

The world-idea arises in the minds of all beings in the same way as it arose in the mind of the Logos (Cosmic Mind). (VIa. 51. 2). As the consciousness of the dreamer becomes the dream so the Supreme Consciousness appears as the world. (III. 12. 2). The Logos is mind, it is capable of imagination by which it manifests itself in the form of the world. (III. 3. 34). This first Lord of Creation brings about the world in the same way as a dreamer does his dream. And it is the dream of the Logos

सर्वत्र सर्वशक्तित्वाद्यत्रया शक्तिरूपयेत् ।

आस्ते तत्र तथा भाति तीव्रसंवेगेद्भुतः ॥ (३।११।४३)

that continues to exist even now. (III. 55. 47). **Whatever the first Creator imagines becomes a reality forthwith. This world is His imagination.** (Vib. 186. 25).¹⁸

Modern Thought :—

“We are not altogether without the means of apprehending how an objective world of form can arise out of pure Subjective *idea* ; we possess and exercise the same power in our dream consciousness” (Kingsland : *Rational Mysticism*, p. 340). “Objectivity in its origin arises in and for and by the power of the One Absolute Subject, which thereby objectifies Its own content. Of the nature of the process we can form no conception until we have understood the exercise of the like creative power within ourselves as individual subjects.....It is one of the deepest mysteries of our nature, a secret carefully guarded, yet unconsciously exercised by all. In its cosmic aspect it has been conceived to be an exercise of a Will, a Desire, or of that power of the Mind we term Imagination” (*Ibid*, p. 178).

“The whole world thus becomes a hierarchy of objectivised ideas” But, “The world is not *Logos* (Idea) alone, it is at the same time, and perhaps in its deepest nature, *Eros*, it is reason and will in one—this truth has become clear to most metaphysicians who have thought about the cosmic problem” (Bernhard Bavink : *The Anatomy of Modern Science*, p. 434).

१८. ब्रह्मपुर्यष्टकस्यादावथ संविद्यथोदेति ।

पुर्यष्टकस्य सर्वस्य तथैवोदेति सर्वदा ॥ (३।११।२)

सुषुप्तं स्वप्नवद्भाति भाति ब्रह्मै सर्गवत् । (३।१२।२)

मन एव विरिञ्चित्वं तद्धि संकल्पनात्मकम् ।

स्ववपुः स्फारतां नीत्वा मनसेदं वितन्यते ॥ (३।३।३४)

सर्गादौ स्वप्नपुरुषन्यायेनादिः प्रजापतिः ।

यथा स्फुटं प्रकथितस्तथाद्यापि स्थिता स्थितिः (३।११।४०)

संकल्पयति यथा नाम प्रथमोऽसौ प्रजापतिः ।

तत्तदेवाशु भवति तस्येदं कल्पनं जगत् ॥ (३।१८।६९)

"Imagination is the best name for that central activity by which the creative work may be supposed to be initiated and carried through" (J. S. Mackenzie : *Hibbert Journal*, January, 1923).

"In the case of human experiencing the contents experienced are not wholly sustained and created just when and because we experience them. But Divine Imagining can sustain and create unaided the contents which it experiences or better, "conscires". " (Douglas Fawcett: *Divine Imagining*, p. 19 footnote). "Cosmic Will is Divine Imagining active in spheres of conservation (sustenation) or creation (evolution) or both. It coscires; and on this consciring float appearances....It is when we are lost in pure imagining which stands for no "other," is of interest for its own sake, that our "willing" recalls best the willing of Divine Imagining" (*Ibid*). "There is an *active* conscious imagining at the root of reality. And the activity is underived—is spontaneous." (Fawcett: *The World as Imagination*, p. 189). "The world is a game which imagination plays with itself" (*Ibid*, p. 230). "Evolution is a creative *romance* within a Power of which the best representation is furnished by our own imagining, conservative (reproductive) and creative (constructive or productive)." (*Ibid*).

19. THE COSMIC LAW.

Yogavasistha :—

The process of the manifestation of the Supreme Consciousness which was started at the commencement of the creation continues still without any disturbance or interference. It is called the Law. (III. 54. 22). The working of this Cosmic Law cannot be meddled with or changed by any body, no matter whether he be learned or omniscient, Vishnu or Shiva. (V. 89. 26)¹⁹.

१९. सर्गादौ या यथा रुदा संवित्कचनसंततिः ।

साऽऽप्ताव्यवहितान्येन स्थिता नियतिरुच्यते ॥ (३ । ५४ । २२)

Modern Thought :—

“Individual man can modify the course of Nature on the Earth in many minor ways, but he cannot alter the course of Nature as a whole: that is to say those Cosmic happenings which are determined by a higher power, or by higher powers” (Kingsland: *Rational Mysticism*, p. 354).

20. THE LAW OF KARMA.

Yogavasistha :—

There is no place in the universe—no mountain, no sky, no ocean, no heaven—where one does not undergo the consequences of actions done by oneself. (III. 95. 33). Every action that has been performed either now or in the past is an effort which will never go fruitless. (III. 95. 34). It is said and experienced that the root of action is mental activity (movement). (III. 96. 11).²⁰

Modern Thought :—

“The individual never being other than what he has made himself in the course of his evolution by the immense series of representations he has gone through, it follows that everything that is within his field of consciousness is his own doing, the fruit of his own work, his own efforts, his own sufferings and his own joys. Every act, even every desire and inclination, has an inevitable reaction in one or other of his existences.... This inherent justice is not only

‘सर्वशोऽपि बहुशोऽपि माधवोऽपि हरोऽपि च ।

अन्यथा नियतिं कर्तुं न शक्तः कश्चिदेव हि ॥ (५ । ८९ । २६)

२०. न स शैको न तद्वयोम न सोऽग्निश्च न विष्टपम् ।

अस्ति यत्र फलं नास्ति कृतानामात्मकर्मणाम् ॥ (३ । ९५ । ३३)

पेक्षिकं प्राक्कलं वापि कर्म यद्वचितं स्फुरत् ।

पौर्वोऽसौ परो यत्नो न कदाचन निष्फलः ॥ (३ । ९५ । ३४)

कर्मबीजं मनःस्पन्दः कथ्यतेऽथानुभूयते । (३ । ९६ । ११)

individual, it is also collective." (Gustave Geley : *From the Unconscious to the Conscious*, p. 314).

"All things, whether visible or invisible, are subservient to, and fall within the scope of, the infinite and eternal law of causation. Perfect justice upholds the universe ; perfect justice regulates human life and conduct. All the varying conditions of life, as they obtain in the world today, are the result of this law reacting on human conduct. Man can (and does) choose what causes he shall set in operation, but he cannot change the nature of effects ; he can decide what thoughts he shall think, and what deeds he shall do, but he has no power over the *result* of those thoughts and deeds ; these are regulated by the over-ruling law. Man has all power to act, but his power ends with the act committed. The result of the act cannot be altered, annulled, or escaped ; it is irrevokable. Evil thoughts and deeds produce conditions of suffering ; good thoughts and deeds determine conditions of blessedness " (James Allen : *Book of Meditations*, p. 248).

"The most adamant of facts is that of an infinite all-comprehending power of which nature is the pulsating body, an eternal reality shaping the shadowy appearances of time, and variously named Force, Fate, Justice, Righteousness, Love, Mind, the Over-soul, God. The most essential attribute of this unfathomable Being is that of Almighty Equity." (Walker : *Reincarnation*, p. 300). "The relentless hand which metes out our fortunes with the stern justice most vividly portrayed by the Greek dramatists in their Nemesis, Fates, and Furies, takes from our own savings the gifts bestowed on us. "Alas ! we sow that we reap ; the hand that smites us is our own." In the domain of eternal justice, the offence and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome. He who injures another in fact only wrongs himself." (*Ibid* p. 302). "There is no destiny but what we

ourselves determine. There is no salvation or condemnation except what we ourselves bring about. God places all the powers of the universe at our disposal, and the handle by which we use them to construct our fate has been and is and always shall be our own individual will. Action (*karma*) of the spirit, whether in the inner consciousness alone, or by vocal expression, or by outward act, is the secret force which directs our journeys through infinity, driving us down into the gloomy regions of evil, of matter, and of selfishness, or up toward the luminous fields of good, of spirit and of love" (*Ibid* p. 299).

21. THE NATURE OF MIND.

Yogavasistha :—

That form which the Omnipotent, Infinite, Omnipresent Atman has assumed by exercising its Imagining Power is called Mind. (III. 96. 3). The chief characteristic of Mind is Imagination. It creates the entire world by its imaginative power. Whatever it imagines becomes a fact forthwith (VIa. 114. 17).²¹

Modern Thought :—

"The mind is, as it were, a definite centre in which the Self—which in itself is universal and absolute—can centre itself so as to particularise a 'world.'" (Kingsland: *Rational Mysticism*, p. 354).

22. THOUGHT-POWER.

Yogavasistha :—

Mind is all-powerful and capable of doing everything (III. 91. 16). As it affirms within, so it happens forthwith. (III. 91. 52). The mind is the creator of the world ; what-

अनन्तस्यैव तत्त्वस्य सर्वसत्त्वोद्भातमानः ।

संशयपक्षिणि विलसन्त्येव तन्मनो विदुः ॥ (३ । ९६ । ३)

तत्त्वस्यैव तत्त्वस्य सर्वसत्त्वोद्भातमानः ।

संशयपक्षिणि विलसन्त्येव तन्मनो विदुः ॥ (३ । ९६ । ३)

ever it wills in whatever way, that takes place. (VIb. 139. 1). The mind of every one has got this kind of power. (III. 40. 29). The effort of every mind, of whatever kind it may be, comes to succeed in course of time. (III. 45. 11). One attains whatever one strives for with a desire. No body else is responsible for one's achievements. (IV. 13. 11). There is nothing in the universe which one may not attain by making appropriate and right sort of efforts. (III. 92. 8). The thought that one entertains repeatedly issues forth in the branches of impulses and actions. (IV. 21. 20). Our actions and achievements are in accordance with the thought and having enjoyed the fruits of our actions we get bound to them. (IV. 21. 21). One achieves success by one's own repeated efforts born of one's own thinking, and not by any other means. (VIb. 67. 44). There is no power which can stand in the way of the determination of mind. (III. 88. 18). All the animate and inanimate things of the world are under the control of mind. Bondage and liberation also depend on the mind. (III. 98. 3). Mind is the creator and enjoyer of all happiness and misery, and of all impulses. In fact man is nothing but what the mind makes him. (III. 115. 24). As a worm creates its cocoon, the mind builds its body for the realisation of its desires. (IV. 45. 7). It creates its own body by its own imagination as a potter creates a pot. (IV. 11. 19). The body is a form that has been assumed by the mind through intense desire, and that has been made visible through repeated attempts. (VIa. 28. 34). The body takes after and depends upon what the mind is set on. Like air full of fragrance, it becomes saturated with that idea. (IV. 21. 16). The body becomes deranged when the mind is disturbed. (VIa. 81. 30). Mental worries give rise to bodily diseases, and the latter are cured when the former are cured. (VIa. 81. 38). When the mental ailments are cured the bodily diseases caused by them also come to an end (VIa. 81. 28). When the mind is perfected

the entire world of the individual becomes perfected and is filled with nectar ” (V. 21. 14).²²

Modern Thought :—

“I say that thought is omnipotent—that the mind is all powerful ” (Charles Gilbert Davis: *The Philosophy of Life*, p. 53).

“Thought is the stuff of which things are made” (*Ibid*: motto).

“Mind is all, it is everything. All matter is but a a materialisation of consiousness” (*Ibid*, p. 32). “Control thought and you control destiny” (*Ibid*, p. 33).

मनसो—

२२. स्वर्गं सर्वकर्तृत्वं शक्तत्वं च महारमनः ॥ (३ । ९१ । १६)
यथैतद्भाष्येस्त्वान्तं तथैव भवति क्षणात् । (३ । ९१ । १७)
तत्संकल्पात्मकं चेतो यथेदमखिलं जगत् ।
संकल्पयति संकल्पैस्तथैव भवति क्षणात् । (३ । ९१ । १७)
चित्तमेव जगत्कर्तृ संकल्पयति यद्यथा ।
असत्सत्सदसच्चैव तत्तथा तस्य तिष्ठति ॥ (३ । ९२ । १)
प्रत्येकमेव यच्चित्तं तदेवं रूपशक्तिकम् । (३ । ४० । २९)
यस्य यस्य यथोदेति स्वचित्प्रयतनं चिरम् ।
फलं ददाति कालेन तस्य तस्य तथा तथा ॥ (३ । ४५ । १८)
स्वया वासनया लोको यद्यत्कर्म करोति यः ।
स तथैव तदाप्नोति नेतरस्येह कर्तृता ॥ (४ । १३ । ११)
न तदस्ति जगरकोशे शुभकर्मानुपातिना ।
यत्पौरुषेण शुद्धेन न समासाद्यते जनैः ॥ (३ । ९२ । ८)
आदृशं भावमादत्ते हृदाम्यासवशात्मनः ।
तथा स्पन्दारूपकर्माख्यप्रथाशास्त्रा विशुद्धि ॥ (४ । २१ । २०)
तथा क्रियां तत्फलतां निष्पादयति आदरात् ।
तत्तत्तमेव आस्वादमनुभूयाशु बध्यते ॥ (४ । २१ । २१)
हृदाम्यासाभिधानेन यत्तन्नाम्ना स्वकर्मणा ।
निजवेदनजनैव सिद्धिर्भवति नाम्यथा ॥ (३ । ६७ । ४४)
न मनोनिष्ठयकृतं कश्चिद्रोषयितुं क्षमः । (३ । ८८ । १८)
चित्तायत्तमिदं सर्वं जगत्स्थिरचरात्मकम् ।
चित्ताधीनवतो राम कम्बमोक्षवपि स्फुटम् ॥ (३ । ९८ । ३)

"The limit of your thought will be the limit of your possibilities" (Marden : *How to get what You want*, p. 45.)

"Your own thoughts, desires and aspirations comprise your world, and, to you, all that there is in the universe of beauty, and joy, and bliss, or of ugliness, and sorrow, and pain, is contained within yourself. By your own thoughts you make or mar your life, your world, your universe. As you build within by the power of thought, so will your outward life and circumstances shape themselves accordingly. Whatsoever you harbour in the inmost chamber of your heart will, sooner or later, by the inevitable law of reaction, shape itself in your outward life". (James Allen : *Book of Meditations*, p. 34). "When the heart is pure all outward things are pure" (*Ibid*, p. 63). "Man is the doer of his own deeds, as such he is the maker of his own charater.....Character is destiny". (*Ibid*. p. 66). "Man is a thought-being, and his life and character are determined by thoughts in which he habitully dwells". (*Ibid*. p. 286).

"It is absolutely true that every thought we think has its corresponding effect on the whole or some part of human anatomy.....Much has been said or written on this subject, yet from my observation as a physician

सर्वेषु खलु दुःखेषु सर्वासु कलनासु च ।

मनः कर्तुं मनो भोक्तुं मानसं विद्धि मानवम् ॥ (३ । ११९ । २४)

मनसेदं शरीरं हि वासनार्थं प्रकल्पितम् ।

कृमिकोशप्रकारेण स्वात्मकोश इव स्वयम् ॥ (४ । ४५ । ७)

करोति देहं संकल्पात्कुम्भकारो घटं यथा । (४ । ११ । १९)

प्राक्प्रवाहचिराम्यस्तो वासनातिशयेन यः ।

तथैव हृदयते देहस्तथाऽऽकृत्युदयेन सः ॥ (५ । २८ । ३४)

यन्मयं हि मनो राम देहस्तदनु तद्वशः ।

तत्तामायाति गन्धान्सः पवनो गन्धतामिव ॥ (४ । २१ । १६)

चित्ते विधुरिते देहः संक्षोभमनुपात्यलम् । (५ । ८१ । ३०)

पवमाथेर्भवेद्दयाधिस्तस्याभावाच्च नश्यति ॥ (५ । ८१ । ३८)

आधिष्णयेणाधिभवाः क्षीयन्ते व्याधयोऽप्यलम् । (५ । ८१ । २८)

पूर्णं मनसि सम्पूर्णं जगत्सर्वं सुधाद्रवैः ॥ (५ । २१ । १४)

I must say that I am astounded that it has not received a deeper consideration. Not a day passes that I do not see wonderful illustrations of this fact: that the mind can both create and cure diseases" (Gilbert Davis: *The Philosophy of Life*, p. 65).

"The whole body is nothing but objectified will" (Schopenhauer: *The World as Will and Idea*, Vol. I, p. 130).

"The body is but objectified thought, and.....when the thought is changed the body also *must* change" (Marden: *How to get What You Want*, p. 18).

"The notion of ideo-plasticity forced upon us by the facts is of conspicuous importance; the idea is no longer a product of matter. On the contrary, it is the idea that moulds matter and gives form and attributes to it. In other words, matter—the unique substance—is resolved by final analysis into a superior dynamism that conditions it, and this dynamism is itself dependent on the idea..... The ideo-plastic materialisations demonstrate that the living being can no longer be considered as a mere cellular complex. It appears primarily as a dynamo-psychism (Geley: *From the Unconscious to the Conscious*, p. 66—67).

"The necessity of opening our eyes wide to the far reaching influence of our thoughts in causing health or disease, happiness or unhappiness, cannot be too strongly urged" (Hutchison: *Hypnotism and Self-education*, p. 85).

"Every disturbing, depressing thought that enters the brain has a depressing effect on every cell of the body and tends to produce disease. Fear, anger, jealousy, envy, hatred are all the forerunners of disease and the messengers of death." (Davis: *The Philosophy of Life*, p. 79). "Men and women and children are diseased and dying around us everywhere as a result of pathological thought. Correct the thought of the world and disease will be swept away" (*Ibid*, p. 81). "Every hopeful idea

created in the mind stimulates the heart, improves digestion, and promotes normal action of every gland". (*Ibid*, p. 85). "Faith, hope, expectancy and belief are the most powerful therapeutic agents" (*Ibid*. p. 89).

"The therapeutic influence of the mind on the body is a recognised principle of modern medical science" (Herbert F. Standing: *Spirit in Evolution*, p. 127) "The power of suggestion in influencing the natural therapeutic activities taking place apart from conscious control is well-known, though as yet very little understood" (*Ibid*, p. 128).

"Mind is the only creator. Nothing ever was or ever will be created or recreated except through mind" (O. S. Marden: *The Miracle of Right Thought*, p. 227). "Physical discord always means mental discord, for if there had always been perfect harmony in the mind, the body would be in harmony. So, if you can keep them in perfect harmony, the body must ultimately correspond, because the physical is merely an outpicturing of the mental" (*Ibid*, p. 174). "Every discordant thought, feeling or emotion must pay the penalty in the physical manifestation of some discord" (*Ibid*, p. 181). "The body, being a product of mind, must necessarily be like it.... A healthy body is composed of healthy thought externalised, outpictured" (*Ibid*, p. 183). "It is now well established that vicious mental states, violent emotions and explosive passions, make chemical changes in the brain and poison the cell life through the whole body" (*Ibid*, p. 184). "Mind is the great healer, the great restorer, because it was the original creator of these cells" (*Ibid*, p. 186). "Whatever improves the health of the mind improves the health of the body" (*Ibid*, p. 193). "It is well known that worry, anxiety, fear kill millions and millions of red blood corpuscles every day" (*Ibid*, p. 194). "The physical is merely the outpicturing, the expression of the mental condition. The condition of our health is our objectified thought" (*Ibid*, p. 190).

"The most wonderful result of the experiments made by professor Gates was the discovery that certain states of mind produce chemical products in the body. He says:My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy" (Marden: *Every Man a King*, p. 11-12). "We are beginning to learn that man carries the great panacea for all the ills within himself" (Marden: *Peace, Power and Plenty*, p. 56). "Few of us realise the almost superhuman power of the imagination in its effect upon the body" (*Ibid*, p. 58).

"The cause of whatever comes to you in life is within you" (Marden: *Peace, Power and Plenty*, p. 99).

"That the mind exercises great power on the body, that every mental state is a cause, producing its corresponding effect upon the moral, the mental, and the physical conditions of the individual, and that every thought is a force that can change, transform, or at least modify almost anything in the human system—these are facts that are no longer disputed. The metaphysical side of man is now receiving its due share of attention, and the facts just stated are therefore being firmly established among all who discern them". (C. D. Larson: *How to Stay Well*, p. 61).

"We are rapidly finding today, and we shall find even more, and more, as time passes, that practically all disease, with its consequent suffering, has its origin in perverted mental and emotional states and conditions" (Trine: *In Tune with the Infinite*, p. 55). "Subtle and powerful are influences of the mind in the building and rebuilding of the body" (*Ibid*, p. 69).

"The organic complex, its physiological functions, and all the vital processes are conditioned by a superior dynamism. All these phenomena (namely, primordial

vital fact, specific form, formation of the organism, embryonic development, post-embryonic development, metamorphoses etc.) are easily explicable by the action of a superior dynamism, generating, directing, centralising, preserving and repairing the organism" (Geley : *From the Unconscious to the Conscious*, p. 71).

"A famous mental specialist, Sir Thomas Clouston, admirably summed up the matter in these words: "... By its mental action alone it (the brain) can hurry the heart's beat or slow its pace; it can make the skin shrivel or flush, it can quicken or stop the digestion, it can stop or change the character of all the secretions, it can arrest or improve the general nutrition of the body". " (Louis Orton : *Hypnotism Made Practical*, p. 49).

23. OUR INFINITUDE.

Yogavasistha :—

He knows truly who knows that the Self is infinite Consciousness which is immanent in all things, omnipotent and without a second (IV. 22. 28). He knows truly who knows that the Self is the Infinite Ether (of Consciousness) which has within Itself all Time-Space and action. (IV. 22. 25). Like pearls in a thread all these objects are beaded in me (IV. 22. 31). Everything in the universe is a part of myself. (IV. 22. 33).²³

Modern Thought :—

"There is no spatial limit to the life of the organism, just as there is no spatial limit to what can be perceived" (J. S. Haldane : *The Philosophical basis of Biology*, p. 74).

२३. सर्वशक्तिरन्तात्मा सर्वभावान्तरस्थितः ।

अद्वितीयमिदित्यन्तर्यः पश्यति स पश्यति ॥ (४।२२।२८)

अपारपर्यन्तनभो दिक्काळादिक्रियान्वितम् ।

अहमेवेति सर्वत्र यः पश्यति स पश्यति ॥ (४।२२।२९)

मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव । (४।२२।३१)

यन्नाम किञ्चित्त्रैलोक्यं स पञ्चावयवो मम ॥ (४।२२।३३)

"The Conscious Self of each of us....does not comprise the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only". (Myres: *Human Personality*, abridged, p. 13).

"Man appears as a being of groundless depth, reaching with its roots into the metaphysical region" (Du Prel: *The Philosophy of Mysticism*, Vol. I, p. 124).

"We are already one with the Absolute, and our quest is not for something which we do not possess, but simply a self-realisation" (Kingsland: *Rational Mysticism*, p. 367).

"Science is rapidly succeeding in demonstrating the unbroken oneness and perfect internal unity of the entire, all-inclusive being of the world.....The universe is a perfect organic unity in an infinite variety of organic parts, including man; it is a unity in diversity. It is a mere totality of many separate beings and things; it is not a mere external union, nor a mere organisation; but it is instead, an integrity, a perfect whole and an indivisible organism of being". (John Herman Randall: *The Spirit of the New Philosophy*, p. 125). "Our human consciousness is nature's cosmic consciousness, individualised in us. Our human intelligence is nature's cosmic intelligence, expressing and manifesting itself through us as through its brains and minds. Our minds are not our minds only; they are in a real and deeper sense the minds of the Cosmos, and as such, they must be in essential unity with it" (*Ibid*, p. 129). "As we probe still deeper the mystery of the Self, while we admit that, on the surface, finite selves do appear to stand to each other in this relation of mutual exclusiveness, we find that the experience of every Self is included in a larger experience, that each Self is a part of a Greater Self. This brings us to the very heart of the truth. No other

view is possible than that the true Self in each individual is a form under which Reality, or the Life-Principle or God, finds expression; then, each Self is not only unique in itself, but is also, on this very account, a unique appearance in a finite centre of the underlying Reality that "rolls through all things". Thus we are forced to admit that, in their deepest essence all beings are One Being, and all individual Selves are One Self; and there are no such things as private, separate, exclusive, individual beings or selves, save in the false and illusory thinking" (*Ibid*, p. 157).

"Man therefore is essentially Divine, part and parcel of the Infinite Life." (Trine: *The Winning of the Best*, p. 52). "The great central fact in human life, in your life and in mine, is the coming into a conscious, vital realisation of our oneness with this Infinite Life, and the opening of ourselves fully to this divine inflow" (Trine: *In Tune with the Infinite*, p. 8).

"Our analysis of the intuitive consciousness tells us that we ourselves are that one spirit and the empirical world we are familiar with is the arrangement produced by the limited part of ourselves active in waking consciousness. If we learn to live within, we shall respond to the presence within us, which is our more real self, profound, calm and joyous, that which supports and sustains all manifestations". (Radhakrishnan: *An Idealist View of Life*, p. 207). "The spiritualised man is a new genus of man exhibiting a new quality of life. His self becomes as wide as the world itself, and he feels that the one spirit is present in all minds, lives and bodies" (*Ibid*, p. 303).

"It seems to me more and more clear that the word "I" has practically infinite range of meaning" (Carpenter: *The Labour Prophet*).

Even the atom is infinite: "The real atom, instead of being the smallest of the small, is the largest of the large,

for every so called atom is nothing less in *substance* than the *One Substance*—which is the only thing in the Universe which cannot be divided or cut” (Kingsland: *Rational Mysticism*, p. 81).

Sir Oliver Lodge thinks that the amount of energy in every cubic millimetre of space is “expressible as equal to that of a million horse-power station working continuously for forty million years” (Lodge: *The Ether of Space*, p. 95).

24. THE UNDIFFERENTIATED CONSCIOUSNESS.

Yogavasistha :—

There is a fourth state (other than the three, namely, the waking, the dream and the sleep states) of Existence in which there is no discrimination of the ego and the non-ego, of being and non-being, which is a state of pure and balanced indifference. (VIa. 124. 23). The fourth state is experienced when the ego is transcended, equilibrium attained, and the mind is brought to rest. (VIa. 124. 27)²⁴.

Modern Thought :—

“It is more than probable that in the hidden births of time there lurks a consciousness which is not the consciousness of sensation and which is not the consciousness of self—or at least which includes and entirely surpasses these—a consciousness in which the contrast between the ego and the external world, and the distinction between subject and object fall away” (*Edward Carpenter : From Adam's Peak to Elephanta*, Chap: “Consciousness without Thought,” p. 154). “The true subject is the simple,

२४. अहंभावानहंभावौ त्यक्त्वा सदसती तथा ।

यदसत्कं समं स्वच्छं स्थितं तत्तुर्यमुच्यते ॥ (३।१२४।२३)

अहंकारकलात्यागे समतायाः समुद्भवे ।

विज्ञानागौ कृते चित्ते तुर्यावस्थोपतिष्ठते ॥ (३।१२४।२०)

self-subsistent, universal spirit which cannot be directly presented as an object" (*Ibid*, p. 271).

"It is a type of experience which is not clearly differentiated into a subject-object state, an integral undivided consciousness in which not merely this or that side of man's nature but his whole being seems to find itself. It is a condition of consciousness in which feelings are fused, ideas melt into one another, boundaries broken and ordinary distinctions transcended. Past and present fade away into a sense of timeless being, consciousness and being are not there different from each other. All being is consciousness and all consciousness is being. Thought and reality coalesce and a creative merging of subject and object results. Life grows conscious of its incredible depths. In this fulness of felt life and freedom (ananda) the distinction of the knower and the known disappears. The privacy of the individual self is broken and invaded by a universal self which the individual feels as his own" (Radhakrishnan: *An Idealist View of Life*, p. 91-92).

25. THE SECRET OF ALL ACHIEVEMENTS.

Yogavasistha :—

When the mind becomes of the pure sattva nature, whatever it affirms takes place without fail. (IV. 17. 4). The mind experiences results of the type and within the time which it affirms with strong faith. (IV. 21. 56-57). The individual experiences that which he strongly desires within (IV. 17. 26). The results are in accordance with the strong determination of consciousness. (VIb. 148. 5)²⁵.

२५. मनोनिर्मलसत्त्वात्म यज्ञावयति यादृशम् ।

तत्तथाशु भवत्येव यथावर्तो भवेत्पथः ॥ (४।१७।४)

हृदभावमया चेतो यद्यथा भावयत्यलम् । (४।२१।९६)

तत्तत्फलं तदाकारं तावत्कालं प्रपश्यति ॥ (४।२१।९७)

जीवो यज्ञासनावज्ञस्तदेवान्तः प्रपश्यति । (४।१७।२६)

Modern Thought :—

“When the force of your desire is just as deep as the deepest depths of your own interior life and just as strong as all the power that can possibly be contained in that life, your desire will be fulfilled. You will get what you wish for when all of you is in your wish....If that determination is as deep as the depths of your own life, and those forces are not only powerful—they are positively irresistible, and that you could succeed with such power at your command is most evident....Make yourself strong enough and great enough and there is nothing in the world that will not bend its energies in any manner required to serve the purposes of your supreme desire. Even the iron rails of destiny will bend at your command so that you may move in any direction and reach any goal you have in mind. And any person becomes strong enough and great enough when the deepest powers of his soul are aroused” (C. D. Larson : *How Great Men Succeed*, p. 50-51).

“The very intensity of your longing to do a certain thing is an additional proof that you have the ability to do it and the constant affirmation that you can and will do it makes the achievement all the more certain. What you dream you can do, think you can do, or believe you can do, you will do” (Marden : *The Miracle of Right Thought*, p. 53). “People who do great things are powerful in their affirmations.” (Marden : *Every Man a King*, p. 102). “The cause of whatever comes to you in life is within you. There is where it is created. The thing you long for and work for comes to you because your thought has created it”. (Marden : *Peace, Power & Plenty*, p. 99).

“Intensify your thought and you set up attraction. Concentrate on a job, and you attract all the things

यं यं निश्चयमादत्ते संवित्स्वहृदनिश्चया ।

तथा तथा भवत्येषा फलयुक्तस्वभावतः ॥ (३।१४८।९)

necessary to accomplish it. You attract the things you give a great deal of thought to....You attract what you need by putting a lot of thought on it—then all the necessary elements or entities come round where you can use them. A thing will build itself up, if you keep your thoughts on it. Thoughts are materials". (Henry Ford in *The Power that Wins* by Ralph Waldo Trine, p. 23-24).

"Faith and purpose constitute the motive power of life. There is nothing that a strong faith and an unflinching purpose may not accomplish. By the daily exercise of silent faith, the thought forces are gathered together, and by the daily strengthening of silent purpose, those forces are directed toward the object of accomplishment.....There is no difficulty, however great, but will yield before a calm and powerful concentration of thought, and no legitimate object but may be speedily actualised by the intelligent use and direction of one's soul-forces." (James Allen: *From Poverty to Power*, p. 49, 51).

"We need only in cold blood ACT as if the thing in question were real, and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real" (William James: *Principles of Psychology*, Vol. II, p. 321).

26. THE CENTRE OF SUPER-CONSCIOUS POWER IN THE BODY.

Yogavasistha :—

There is an organ with its mouth closed situated inside the abdomen. It is presided over by the Kundalini which exists dormant within it. (VIa. 81. 63, 64). The organ has circular shape and is named Kundalini. It is the Centre of the Supreme Power and is the source of all the forces of the living creatures. (VIb. 80. 42).²⁶

Modern Thought :—

“As waking consciousness proceeds parallel with the corresponding changes of the senses and brain, so the transcendental psychical functions seem to be parallel with the corresponding changes in the ganglionic system, whose central seat, the solar plexus, was already called by the ancients the brain of the belly” (Prel: *Philosophy of Mysticism*, Vol. I, p. 170).

27. DREAM.

Yogavasistha :—

Dream is a state of experience which the individual has when his senses are not stimulated from without but there is excitement within. (IV. 19. 33). The sleeper experiences the fulfilment of a wish which he has entertained. (IV. 19. 32). The individual experiences within him realisation of the desires by which he is bound. (IV. 17. 26).²⁷

Modern Thought :—

“The dream is the fulfilment of a wish”. (Freud: *The Interpretation of Dreams*, p. 103). “It is a psychic phenomenon full of value, and indeed the fulfilment of a wish”. (*Ibid*, p. 103).

“Freud maintains that the latent content of every dream represents nothing else than the imaginary fulfilment of an ungratified wish” (Ernest Jones: *Papers on Psycho-analysis*, p. 244).

तस्य कुण्डलिनी लक्ष्मीर्निलीनान्तर्निजाह्वये ॥ (३।८१।६४)

सा चोक्ता कुण्डलीनाम्ना कुण्डलाकारवाहिनी ।

प्राणिनीं परमा शक्तिः सर्वशक्तिजवप्रदा ॥ (३।८०।४२)

२७. अनाक्रान्तेन्द्रियच्छिद्रो यतः क्षुब्धोऽन्तरेव सः ।

संविदानुभवस्यासु स स्वप्न इति कथ्यते ॥ (४।१९।३३)

जीवो यद्वासनावद्यस्तदेवान्तः प्रपश्यति । (४।१७।२६)

28. DEATH AND AFTER.

Yogavasistha :—

Death never brings about complete annihilation. (VIb. 18. 1). That the dead is completely lost is a wrong statement and is not true to the fact. (V. 71. 65). He is having another experience in a different Time-Space order. (V. 71. 65). Death means temporary withdrawal of the thought process of the individual. (VIb. 18. 1). The individual laden with desires, having left this body, goes to another Space and Time. (V. 71. 67-68). The individual, having experienced an illusory insensibility of death and having forgotten the previous state of existence, comes to experience another state. (III. 20. 31). Then the inanimate body is said to be dead. (III. 55. 4). The body being dead, the air within the body having returned to the atmospheric air, the vital principle laden with desires remains within the Self. (III. 55. 5). The atomic vital being laden with desires is named Jiva. (III. 55. 6). Almost every individual experiences the insensibility of death. (III. 40. 31). After it is over, every individual has his experience of the other world in the same manner as we experience dream, day-dream and illusions. (III. 40. 32). The order and the contents of the experience of the next world after the insensibility of death are in accordance with the desires of the "dead". (III. 55. 26). Then and there this kind of thought arises in him in the same way as the dream idea arises in the mind of the person gone to sleep. (III. 55. 21). He feels that he has been placed in the situation to undergo retribution of his actions of the last life. He feels that he is going to heaven or to hell. (III. 55. 35). Having undergone the consequences of one's actions there, one enters the heart of a man and associating with his spermatozoa enters the uterus of a fit mother. (III. 55. 25). With all his faculties asleep (unconscious) he becomes the seed, in which capacity he enters the uterus of a female and then grows as a foetus.

(III. 55. 38). In this way, the individual goes from one body to another, bound by hundreds of desires and hopes like a bird from one tree to another. (IV. 43. 26). Those who in previous life had attained some spiritual progress and were desirous of further progress in that line are born in the family of good, pure, noble and virtuous people and begin to make further progress. (VIa. 126. 50). Having quickly recollected the previously attained stages of spiritual progress, they proceed to the higher ones. (VIa. 126. 51).²⁸

Modern Thought :—

"I venture the statement—and it would have the support, I think, of almost all workers in the field of philosophy—that the positive sciences leave us free either to affirm or to deny survival after death. There is no evidence that the body has the power of generating thought and feeling; and there is no evidence, except strictly negative evidence, that the consciousness of the individual ceases for ever when the functioning of his brain is at an end." (Prof. N. Kemp Smith in *The Future Life*, p. 135).

"At the level of Psychology there is no answer with regard to the past and future of mind. But there is the answer that body and mind are not the same kind of reality, and, what is of as great an importance to consider, we have not the slightest idea of such an event as death as happening to mind or spirit.... There is enough on the psychological level to warrant an affirmation that the mind or spirit is a reality which tabernacles in a tent of clay for three score years and ten and then disappears into some other state of existence. The whole centre of gravity lies, even on the level of Psychology, in the affirmation and not in the negation of the continuity of life after death." (W. Tudor Jones: *Metaphysics of Life and Death*, p. 183-186).

“I am, for personal purposes, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, it is a belief which has been produced by scientific evidence; that is, it is based upon facts and experience.” (Oliver Lodge : *The Proofs of Life after Death*, p. 134). “I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of scientific experiences.” (Oliver Lodge : *Making of Man*, p. 35).

“We conclude, then, that our death is our birth to a life beyond” (W. Tudor Jones : *Metaphysics of Life and Death*, p. 196).

“The death of the physical body does not mean dissipation of the self. If the self wakes up after dreamless sleep and feels its continuity with the self that went to sleep, death need not mean discontinuity” (Radhakrishnan : *An Idealist View of Life*, p. 291).

स देशकालान्तरिता भूत्वा भूत्वाऽनुभूयते ॥ (१ । ७१ । ६९)
 स्वसंकल्पान्तरस्थैर्य मृतिरित्यभिधीयते । ३ । १८ । १)
 वासनावस्थितो जीवो यात्युत्पज्यं शरीरकम् । (१ । ७१ । ६७) •
 अन्यस्मिन्निवर्तते देशे कालेऽन्यस्मिन्श्च रावव ॥ (१ । ७१ । ६८)
 अनुभूय क्षणं जीवो मिथ्यामरणमूर्च्छनम् ।
 विस्मृत्य प्राक्तनं भावमन्यं पश्यति सुषते ॥ (३ । २० । ३१)
 मृत इत्युच्यते देहस्तदासौ जडनामकः । (३ । १९ । ४)
 तस्मिन्देहे शवीभूते वाते चानिलतां गते ।
 चेतनं वासनायुक्तं स्वात्मतत्त्वेऽवतिष्ठति ॥ (३ । १९ । ९)
 जीव इत्युच्यते तस्य नामाणोर्वासनावतः । (३ । १९ । ६)
 मरणादिमयी मूर्च्छा प्रत्येकेनानुभूयते । (३ । ४० । ३१)
 तदन्ते तनुते सर्गं सर्व एव पृथक्पृथक् ।
 सहजस्वप्नसंकल्पान्संभ्रमाच्छलत्यवत् ॥ (३ । ४० । ३२)
 स्ववासनानुसारेण प्रेता एतां व्यवस्थितिम् ।
 मूर्च्छान्तेऽनुभवन्त्यन्तः क्रमेणैवाक्रमेण च ॥ (३ । १९ । २६)

"The seeming end is not really the end, for it cannot touch the true real essence of the individual, not his realised consciousness which.....is pre-existent, surviving and eternal.—What does then death matter ? It destroys only a semblance, a temporary representation. The true and the indestructible individuality assimilates and so preserves all the requirements of all the transitory personality, then bathed for the time in the waters of Lethe, it materialises anew in personality, and thus continues its evolution indefinitely." (Geley: *From the Unconscious, to the Conspicuous*, p. 304).

"Life cannot die. Longfellow was right—'There is no death'. It is not poetry, it is science. Life that can die would not be life.....I expect to go on and gather more experience. I expect to have opportunities to use my experience. I expect to retain this central cell, or whatever it is, that is now the core of my personality. I expect to find conditions of life further on, just as I found conditions of life here, and adapt myself to them just as I adapted myself to these.....We cannot stop." (Henry Ford in *The Power that Wins* by Trine, p. 180-181).

स स्वप्न इव संकल्प इव चेति तादृशम् ।
 तस्मिन्नेव क्षणे तस्य स्मृतिरित्यमुदिति च ॥ (३ । ११ । २१)
 हृतोऽयमहमादिष्टः स्वकर्मफलभोजने ।
 गरुडान्याशु शुभं स्वर्गमितो नरकमेव च ॥ (३ । ११ । ३१)
 तत्र चारुफलं भुक्त्वा प्रविश्य हृदयं नृणाम् ।
 रेतसाद्यचित्तिष्ठन्ति गर्भं जातिक्रमोचिते ॥ (३ । ११ । २१)
 संसृष्टकरणस्त्वेवं बाजतां बाह्यसौ नरे ।
 तद्गोर्जं योनिगलितं गर्भा भवति मातरि ॥ (३ । ११ । ३८)
 आशापाशस्तताश्च वासनाभावधारिणः ।
 कायास्कायमुपायान्ति वृक्षादृक्षमिवाण्डजाः ॥ (४ । ४३ । ३६)
 शुचीनां भ्रामसां गेहे गुप्ते गुणवतां सताम् । (५ । १२६ । १०)
 जनित्वा योगमेवैते सेवन्ते योगवासिताः ॥
 तत्र प्रागभावनाभ्यस्ता योगभूमिकर्म बुधाः ।
 स्मृत्वा परिपतन्त्युच्चैरुत्तरं भूमिकाक्रमम् ॥ (५ । १२६ । ११)

"The process of gradual improvement must go on after the death of our present bodies and it is reasonable to assume that this life is followed by others like it, each separate from its predecessor and successor by death and rebirth" (Radhakrishnan: *An Idealist View of Life*, p. 297). "The kind of life after death cannot be completely different from the present one. Death cannot alter so profoundly the life of the self." (*Ibid*, p. 292). "Life after death is continuous with our present existence". (*Ibid*, p. 299).

"The statements made (by Raymond and others) become quite intelligible if we take into account the following fact: In our dreams, we see houses, people, furniture, animals, hills, rivers, tables, chairs, cigars and whisky-and-sodas just as really as we see anything else; and these things all appear natural and "real" to us at the time. To the dreamer, they *are* real. Now if the next world exists at all, it must certainly be some sort of *mental* world, in which the environment is, so to say *created by the mind*. Time and time again it has been asserted, through various mediums that this apparent mental creation is a fact. It has also been constantly asserted that, for some time after death, the mind of the recently deceased person is in an abnormal dream-like condition, subject to hallucinations and illusions of all sorts, and likely to imagine things which do not actually exist, but which *seem* to exist at the time, just as they seem to exist for the dreamer" (Carrington: *The Story of Psychic Science*, p. 310).

"Granting the permanence of the human spirit amid every change, the doctrine of rebirth is the only one yielding a metaphysical explanation of the phenomena of life. It is already accepted in the physical plane as evolution, and holds a firm ethical value in applying the law of justice to human experience. In confirmation of it there stands the strongest weight of evidence,

argumentary, empirical, and historic. It entangles the the knotty problem of life simply and grandly. It meets the severest requirements of enlightened reason, and is in deepest harmony with the spirit of Christianity." (E. D. Walker: *Re-incarnation* (Rider), p. 14). "Re-incarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences on this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformations which the soul is now shaping." (*Ibid*, p. 11). "As long as the soul is governed by material desires it must find its homes in physical realms, and when its inclination is purely spiritual it certainly will inhabit the domain of spirit" (*Ibid*, p. 13).

"The ancient doctrine of transmigration seems the most rational and most consistent with God's wisdom and goodness; as by it all the unequal dispensations of things so necessary in one life may be set right in another, and all creatures serve the highest and lowest, the most eligible and the most burdensome offices of life by an equitable rotation, by which means their rewards and punishments may not only be proportioned to their behaviour, but also carry on the business of the universe, and thus at the same time answer the purposes both of justice and utility" (Soame Jenyns quoted by Walker: *Re-incarnation*, p. 64).

"What sleep is for the individual, death is for the will (character.) It would not endure to continue the same actions and sufferings throughout an eternity, without true gain, if memory and individuality remained to it. It flings them off, and this is lethe; and through this sleep of death it appears refreshed and fitted out with another intellect, as a new being—'a new day tempts to new shores'" (Schopenhauer: *The World as Will and Idea*, Vol. III. p. 299). "These constant new births, then, constitute the succession of the life-dreams of a

will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge in a constantly new form, it abolishes or abrogates itself" (*Ibid*).

"The supposition of a previous existence would best explain these differences (of character) as something carried over from life to life,—the harvest of seed that was sown in other states, and whose fruit remains, although the sowing is remembered no more" (Frederick Henry Hedge: *Ways of the Spirit, and other Essays*, Chap. XII—"The Human Soul").

"What we call death is only the introduction to another life on earth, and if this be not a higher and better life than the one just ended, it is our own fault. Our life is really continuous, and the fact that the subsequent stages of it lie beyond our present range of immediate vision is of no more importance, and no more an evil, than the corresponding fact that we do not now remember our previous existence in antecedent ages. Death alone, or in itself considered, apart from the antecedent dread of it which is irrational, and apart from the injury to the feelings of the survivors, which is a necessary consequence of that attachment to each other from which so much of our happiness springs, is not even an apparent evil; it is mere change and development, like the passage from the embryonic to the adult condition, from the blossom to the fruit". (Francis Bowen, Professor, Harvard University: An Article on "Christian Metempsychosis" in *Princeton Review*, May, 1881).

"The latest developments of science agree with the occultists and poets that there is no death, and that nothing is dead. What seems to be extinction is only a change of existence". (E. D. Walker: *Re-incarnation*, p. 289). "When death severs the soul from its mortal shell, the ruling tendencies of the soul carry it to its strongest affinities. The escape from material confinement allows

the freest activity, in which the dominant desires, unconsciously nourished in the spirit, have the mastery" (*Ibid*, p. 292). "The condition of the period intervening between death and birth, like all other epochs, is framed by the individual. The inner character makes a Paradise, a Purgatory, or an Inferno of any place. As Jesus said he was in heaven while talking with his followers, as Dante found all the material for hell in what his eyes witnessed, so in the environment beyond death, where the subjective states of the soul are supreme, the appearance of the universe and the feelings of the self are created, well or ill, by the central individual. There must be as many heavens and hells as there are good and bad beings". (*Ibid*, p. 293)...."The divergence in all these alleged liftings of the veil betrays their subjectiveness". (*Ibid*, p. 294). "The residual impulses coming from the momentum of past lives determine what and when shall be the next embodiment. The time and manner of reincarnation vary with each individual according to the impetus engendered by his lives." (*Ibid*, p. 294).

"Re-incarnation is necessitated by immortality,... analogy teaches it,science upholds it,nature of the soul needs it,many strange sensations support it, and.... it alone gradually solves the problems of life" (*Ibid*, p. 47).

"The unsatisfied physical inclinations of the soul necessitate a series of material existences to work themselves out. The irrepressible eagerness for all the range of experience seems to be a sufficient reason for a course of incarnations which shall accomplish that result." (*Ibid*, p. 26).

"The individual soul seeking another birth finds the path of least resistance in the channels best adapted to its qualities. The Ego selects its material body by a choice more wise than any voluntary selection, by inherent tendencies of its nature, in fitness for its need, not only in the particular physique best suited for its purpose, but in

the larger physical casements of family and nationality” (*Ibid*, p. 59).

“All death in nature is birth; and precisely in dying, the sublimation of life appears most conspicuous. There is no death-bringing principle in nature, for nature is only life throughout. Not death kills, but the more living life, which is hidden behind the old, begins and unfolds itself. Death and birth are only the struggles of life with itself to manifest itself in ever more transfigured form, more like itself” (J. G. Fichte : *The Destiny of man*, quoted by Walker in *Re-incarnation*, p. 75).

“According to all probabilities the sequence of events is as follows :

For animals and men of a very low grade, the phase of existence which follows death is short and dark. Bereft of the support of the physical organs, consciousness, still ephemeral, is weakened and obscured. The call of matter asserts itself with irresistible power, and the mystery of rebirth is soon brought about. But for the more highly evolved man, death bursts the narrower circle within which material life has imprisoned a consciousness which strained against the bounds imposed by a profession, family and country. He finds himself carried far beyond the old habits of thought and memory, the old loves and hatreds, passions and mental habits. To the degree that his evolutionary level permits, he remembers his past and foresees his future. He knows the roads by which he has travelled, he can judge of his conduct and his efforts....Thus from one experience to another, the self comes slowly and by the vast accumulation of stored and accumulated experiences, to the higher phases of the life that are reserved to the complete development of its consciousness that realises all”. (Geley : *From the Unconscious to the Conscious*, p. 312).

“Processes begun in this life are sometimes finished in it and some time left incomplete. We continually find

that death leaves preparation without an achievement....If men survive death, we must expect that these processes, when not worked out before death, will be worked out in a future life". (Mc Taggart: *Human Immortality and Pre-existence*, p. 84).

"(1) Nature bears witness to a process of incessant renewal. At the zoological level this process appears to be concerned solely for the perpetuation of species. At the human level of development the perpetuation of the individual seems to be the end in view....(2) Nature bears witness to continuity; to continuity that is within a general pattern....There is no reason why the human selves should be regarded as exception to the principle.(3) The object of the self is the "fulfilment of the function or development of individuality". This object cannot be secured in one life....(4) "It is an admitted principle in science that, if we see a certain stage of development in time, we may infer a past to it"....We appear in the world not as clear slates for the writing of environment and circumstance, but as slates already inscribed. For example, we inherit talents, "An eye for beauty, a taste for music, which are not common qualities of the species but individual variations. "We cannot believe that the rise of the self with a definite nature is simply fortuitous", therefore, we must presuppose a past for the self, in which the individual inheritance which it brings with it into the world has been built up" (Radhakrishnan's arguments for rebirth summed up by Joad in *Counter Attack from the East*, p. 182-183).

"How does the self find a new home after death ? The mechanism of rebirth is difficult to know; if not impossible to conceive. But simply because we do not understand the process, we cannot deny the facts....There is such a thing as psychic gravitation by which souls find their level, i. e., their proper environment." (Radhakrishnan: *An Idealist View of Life*, p. 294, 295). "The

self seeking for rebirth obtains embodiment in the frame offering the necessary conditions. The physical body derived from the parents according to the laws of heredity is appropriated by the conscious self....The self selects the frame which fits it even as we pick the hat which suits the shape of our head. We are reborn in families where the qualities we possess and seek to embody are well developed" (*Ibid*, p. 296).

29. THE COSMIC MIND.

• *Yogavasistha* :—

The Absolute Brahma spreads this world by becoming Mind. (III. 3. 29). This Mind is Imagination only. It is called Brahmā. (III. 2. 54). All these beings originate from Brahmā. (III. 94. 19). He alone is the last source of all creatures. (III. 3. 9). As water takes the form of waves, so does the Cosmic Mind appear as individual minds. (VIa. 101. 54). As this Lord of Creation imagines so it becomes. This world is His Thought (Imagination). (VIb. 186. 65) the first Lord of creation, who has etherial body, spreads out the creatures. (III 3. 11.).²⁹

Modern Thought :—

"Nature is the product of the cognitive mind, and the systematic unity of nature suggests that it is the product of *one absolute* mind, of which the human mind is only a mode or vehicle." (Perry: *Philosophy of the Recent Past*, Implications of Kantianism, p. 142).

२९ मनस्तामिव यातेन ब्रह्मणा तन्यते जगत् । (३ । ३ । २९)

संकल्पमात्रमेवैतन्मनो ब्रह्मेति कथ्यते ॥ (३ । २ । ५४)

सर्वा एताः समायान्ति ब्रह्मणो भूतजातयः । (३ । ९४ । १९)

सर्वासां भूतजातीनामेकोऽजः कारणं परम् । (३ । ३ । ९)

तदेव स्पन्दते धीभिः शुद्धवारिव वीचिभिः ॥ (३ । १०१ । ५४)

संकल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः ।

तत्तदेवाशु भवति तस्येदं कल्पनं जगत् ॥ (३ । १८६ । ६५)

आद्यः प्रजापतिर्व्योमवपुः प्रतनुते प्रजाः । (३ । ३ । ११)

"We must suppose, therefore, that the combining intelligence which creates the real system of nature, as distinguished from that of our private and limited selves is an "eternal intelligence", which determines nature in advance of our individual human acquaintance with it, and "partially and gradually produces itself in us". This divine mind, which constitutes the universal system of reality, is not itself subject to any of the rational categories which it produces; and if we speak of it as a "cause", we must understand this term in a unique sense of that free and spontaneous activity with which we are acquainted in our thought" (Perry : *Philosophy of the Recent past*, Green's view, p. 128).

"If the unquestionable universal interconnection of nature has for its counterpart a similar connection in the spiritual world, we may perhaps be able to make the matter clearer by means of the following picture. The upper self-consciousness is like the fairly narrow brightly illuminated surface of the sea upon which the light from a lighthouse falls, while the unconsciousness is the dark and unfathomable depths which lie below it. Or the consciousness, the ego, is the single wave upon this sea of spiritual happening, the unconscious, on the other hand, the sea itself; down below there is no single waves any longer, but only water itself" (Bernhard Bavink : *The Anatomy of Modern Science*, p. 530-531)....."The world is not *Logos* (Thought) alone, it is at the same time, and perhaps in its deepest nature, *Eros*, it is reason and will in one—this truth has become clear to most metaphysicians who have thought about the cosmic problem." (*Ibid*, p. 334). The form-giving world-will is divided up into innumerable individual wills, which in their arrangement in steps, form the cosmos." (*Ibid*, p. 536).

"The world is a game which imagination plays with itself" (Fawcett : *The World as Imagination*, p. 230).

“The Logos....is the embodiment of ‘Thought’ or ‘Idea’ of the Cosmos as it exists in the ‘mind’ of the Godhead ; and as such He is the Cosmos in its wholeness and completeness.” (Kingsland : *Rational Mysticism*, p. 182)

30. THE POTENCY OF THE WORLD IN GOD.

Yogavasistha :—

As gold cannot be found existing without a form, so God does not exist without the existence of the world and the egoes. (VIa. 96. 43-44). The being of the world is bound with the being of the spirit and the being of the spirit is bound with the being of the world. (III. 14. 75). As sweetness is to a sugar cane and as greasiness is to milk, so is the world to the spirit. (III. 14. 73). The Absolute is always full and undecaying. It has potency for everything. There is nothing here which is not present in the great Self. (III. 100. 6). The world exists in Brahman in the same way as a tree exists in its seed (III. 100. 11). or as butter exists in milk. (VIa. 9. 27). The world is within the spirit as pungency is within a chilly. (VIa. 2. 52). As the various colours of the tail of a peacock potentially exist within the liquid of its egg, so the plurality is potentially present in the spirit which is capable of manifesting it. (VIa. 47. 29). The will of God is called Matter. It is the source of the world and in its real nature. It is the Power of Movement. (VIb. 85. 14).³⁰

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- ३० सन्नित्येन विना सत्ता यथा हेम्नो न विद्यते । (३ । ९६ । ४३)
 तथा जगद्दृग्भावं विना नेशस्य संस्थितिः ॥ (३ । ९६ । ४४)
 चित्सत्तैव जगत्सत्ता जगत्सत्तैव चिद्वपुः । (३ । ९४ । ७९)
 जगच्चिद्विद्युमाधुर्यं चित्क्षीरस्निग्धता जगत् ॥ (३ । ९४ । ७३)
 सर्वशक्तिपरं ब्रह्म नित्यमापूर्णमव्ययम् ।
 न तदस्ति न तस्मिन्प्रविद्यते विततात्मनि ॥ (३ । १०० । ९)
 वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् । (३ । १०० । ११)
 यथा क्षीरे घृतं तथा । (३ । ९ । २७)
 चिदन्तरस्ति त्रिजगन्मरिचे लोक्षता यथा । (३ । २ । ९२)

Modern Thought:—

“To dismiss the world as illusion only removes the difficulty a little, for the question still remains, What is the cause of this world illusion?” (Radhakrishnan : *The Reign of Religion in Contemporary Philosophy*, p. 431).

“Diversity and plurality can only develop out of unity in virtue of some initial potentiality for diversity and plurality latent in the unity.” (Joad : *Introduction to Modern Philosophy*, p. 24).

“The truly real is not incapable of appearing. All appearances belong to it and contribute to make it what it is.” (Halder : *Neo-Hegelianism*, p. 226).

“Inert matter, immobility, is purely an appearance ; it is composed of two movements. It is the relation of our movement to the other movements.” Wildon Car : *The Philosophy of Change*, p. 30).

“Matter is turning out to be one of the forms of energy, a newly discovered form, discovered largely through the genius of Einstein.” (Oliver Lodge : *Making of Man* p. 24).

“Look at any piece of gross matter that you will, at any fragment of stone or metal. To the outer vision it is apparently dead, inert, motionless. Not so, however, in the light of what science now teaches us. Its very stability, its very apparent motionlessness, is due to the intensity of its motion. It is motion alone which makes it a *thing*, which gives it mass or inertia, extension in space, and every other quality which we are in any way able to recognise. The atom does not exist apart from motion or force; there is no such thing as a physical particle, the “massy, hard, impenetrable” particle of the

विति तत्वेऽस्ति नानाता तदभिध्यञ्जनात्मनि ।

विविन्नपिच्छकायुजो मयूराण्डरसे यथा ॥ (३ । ४७ । २९)

सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेष्ठरी ।

अगन्मायेति विख्याता स्पन्दशक्तिः कृत्रिमा ॥ (३ । ८६ । १४)

physics of the last century." (Kingsland: *The Physics of the Secret Doctrine*, p. 106).

"Just as the individual organism is but an ideoplastic product of his essential dynamo-psychism so the universe appears as a vast materialisation of the creative principle." (Geley: *From the Unconscious to the Conscious*, p. 275)

"Reality as a whole is free from external compulsion; its motion can be explained as a spontaneous movement from within." (Paulsen: *Introduction to Philosophy*, p. 233).

"The consciousness or rather conscious-ing...is not merely awareness that shines ideally in its own light it is also the *active continuum* that *sustains and creates* all the minor sentient and all the contents of which it is aware." (Fawcett: *Divine Imagining*).

31. THE ABSOLUTE SPIRIT.

Yogavasistha :—

The Absolute Brahman is infinite, has all things within Itself, and is omnipotent. It is always, everywhere, and everything in all aspects. (VIb. 14. 8). It is indescribable, unmanifest, beyond the senses and without any name. (VIb. 52. 27). Even one who knows it cannot describe its nature. (VIb. 31. 37). It is neither living nor non-living; neither being nor non-being; neither ego nor non-ego; neither one nor many. (V. 72. 41.). There is no duality without unity, no unity without duality. Both unity and duality are therefore absent in the Absolute. It is neither one nor the other. (VIa. 33. 5). It cannot be said to be non-being because it is consciousness, nor can it be said to be being because it is absolute peace. (VIb. 53. 9). The word non-being is relative to being. There being no non-being possible, it is free from the concepts of both being and non-being. (III. 10. 14).

How can the Absolute be called non-being when the entire universe is within it like an uncarved statue ? (III.10.7). But it is more of non-being than even the ether. III. 10. 36). Even the terms Self etc. are not proper to it. They are only imaginary. (III. 5. 5). As in a desert creepers and leaves are not found, so there is nothing in the indescribable Absolute which can be properly called living or non-living. (III. 91. 36). It is all, the essence of all, yet above and free from all. (VIb. 52. 36). As rains proceed from the limitless and full ocean of water, so the ephemeral world-appearances proceed from the undecaying, full and immortal Brahman. (III. 5. 14). Know it to be that defectless ether of Consciousness from which arise the subject, the objects and knowledge, and that in which they all merge. (VIb. 106. 11), It is neither Being nor Non-being, nor the Middle of the two. It is no-thing, yet It is all. It is incapable of being grasped by mind and expressed by speech. It is more of nothing than nothing and more of happiness than happiness. (III. 119. 23).³¹

३१. सर्वशक्ति परं ब्रह्म सर्ववस्तुमयं ततम् ।
 सर्वथा सर्वदा सर्वं सर्वैः सर्वत्र सर्वगम् ॥ (३ । १४ । ८)
 अवाच्यमनभिव्यक्तमतीन्द्रियमनामकम् । (३ । ९२ । २७)
 स्वस्वर्पं नोपदेशस्य विषयो विदुषो हि तत् ॥ (३ । ३१ । ३७)
 न चेतनो न च जड़ो नचैवासन्न सन्मयः ।
 नाहं नान्यो न चैवैको नानेको नाप्यनेकवान् ॥ (९ । ७२ । ४१)
 एकं विना न द्वितीयं न द्वितीयं विनैकता ।
 एकाभावाद्भावोऽत्र एकत्वद्वितीयोर्द्वयोः ॥ (३ । ३३ । ९)
 न च नास्तीति तद्वक्तुं युज्यते चिद्वपुर्नदा ।
 न चैवास्तीति तद्वक्तुं युक्तं शान्तमलं तदा ॥ (३ । ९३ । ९)
 अशून्यापेक्षया शून्यशब्दार्थपरिकल्पना ।
 अशून्यत्वात्संभवतः शून्यताशून्यते कुतः ॥ (३ । १० । १४)
 अनुत्कोर्णा यथा स्तम्भे संस्थिता शाखभञ्जिका ।
 तथा विश्वं स्थितं तत्र तेन शून्यं न तत्पदम् ॥ (३ । १० । ७)
 शून्यमाकाशतोऽधिकम् । (३ । १० । ३६)
 यस्य चात्मादिकाः संज्ञाः कल्पिता न स्वभावंजाः ॥ (३ । ९ । ९)

Modern Thought :—

“The whole, the Absolute, which is the highest concrete, is so rich that its wealth of content refuses to be forced into the fixed forms of intellect....It is vastly richer than human thought can compass. It breaks through every conceptual form and makes all intellectual determinations impossible.” (Radhakrishnan : *Reign of Religion in Contemporary Philosophy*, p. 440).

“Unity, in its more proper sense, is known as contradistinguished from plurality. Unity, therefore, as an aspect over against and defined by another aspect, is itself but appearance. And in this sense the Real, it is clear, cannot be properly be called one. It is possible, however to use unity with a different meaning.” (Bradley : *Appearance and Reality*, Chapter XXVII).

Unity, as known to us, exists in contradiction to diversity, and diversity exists in contradiction to unity, so neither can be noumenal.” (Constable : *Personality and Telepathy*, p. 325).

“Life and matter are not two realities, but two directions in an original movement. The one is the inverse of the other, and the ultimate reality holds both within itself.” (Wildon Carr : *The Philosophy of Change*, p. 171-172).

“From It all things proceed, to It all things return, in that Cosmic MOTION which is the ceaseless Breath

जडचेतनभावादिशब्दार्थश्रीर्न विद्यते ।

अनिर्देयपदं पत्रलतादीव महामौ ॥ (३ । ९१ । ३६)

सर्वं सर्वात्मकं चैव सर्वार्थरहितं पदम् । (३ । ९२ । ३६)

प्रसरन्ति यतस्त्रिणाः संसारासारदृष्टयः ।

अक्षयामृतसंपूर्णादम्भोदादिव दृष्टयः ॥ (३ । ९ । १४)

द्रष्टृदर्शनदृष्टयानां त्रधाणामुदयो यतः ।

यत्र वास्तवमयश्चित्सं तद्विद्धि विगतामयम् ॥ (३ । १०६ । ११)

न सत्तासन्न मध्यास्तं न सर्वं सर्वमेव च ।

मनोवचोभिरपार्थं शून्याच्छून्यं सुखात्सुखम् ॥ (३ । ११९ । ३३)

of the *Eternal Being*. From It all things proceed, yet they never are other than IT, either in outward natural form or in inner energising power." (Kingsland: *Rational Mysticism*, p. 86). It is "no thing, but not nothing." (*Ibid*, p. 87). "Nothing to the senses, yet all in reality." (Kingsland: *Rational Mysticism*, p. 81). "From It all things proceed, and in It all things exist; yet these may disappear while It eternally remains. And just as we see that the physical world—differentiated out of the Ether—occupies an infinitesimally small portion of the Ether which becomes differentiated into physical matter, so also we must conceive that even the Ether does not differentiate the whole of the Primordial Substance, but that behind or beyond every plane or grade of differentiation—physical, etheric, mental or spiritual, whatever may be the classification we adopt—there lies the infinite ocean of the One-Root-Substance-Principle, itself in its pure, eternal, incomprehensible GROUND or NOUMENON, the Source and Root, the Life, Energy, Motion, Consciousness of all that ever was, is, or will be". (Kingsland: *Rational Mysticism*, p. 88).

"We can form the general idea of an absolute experience in which phenomenal distinctions are merged, a whole become immediate at a higher stage without losing any richness". (Bradley: *Appearance and Reality*).

"There might be a tap-root of Being from which both mind and matter sprang." (Hoffding: *Problems of Philosophy*, Chap. III).

"It is the self-contained whole within which fall all distinctions made by thought, including the distinction between mind itself and the world of which it is conscious." (Haldar: *Neo-Hegelianism*, p. 405).

"It is reasonable to believe that perfection of the Absolute implies the neutralisation of pain in a higher

experience which on the whole, is pleasurable.” (Haldar: *Neo-Hegelianism*, p. 230).

32. THE WORLD AS MANIFESTATION OF THE ABSOLUTE.

Yogavasistha :—

All that appears as the extensive world is Brahman existing in this form. (VIa. 11. 16). As in the ocean the water of the ocean takes the forms of waves, eddies and sprays, so the Atman has appeared by virtue of Its movements in the form of the world. (V. 72. 23.). The One and eternal Brahman exists as the Many of the world. (VIb. 35. 6). To appear like this is the very nature of the Reality. (VIb. 191. 10). The Reality is the mountains, the trees, the earth and the sky. (III. 55. 45). It lives within the particle, is within the womb of the mountain, is concealed within the sprout, is the ocean, dances within the womb of a rock. It rains in clouds and lies inert in stones. (III. 40. 22).³²

Modern Thought :—

“I knew. I felt.....”

What God is, what we are,

What life is—how God tastes an infinite joy

In infinite ways—One ever-lasting bliss. •

३२. यदिद् किञ्चिदाभोगि जगज्जालं प्रदृश्यते ।

तत्सर्वमखिलं ब्रह्म भवत्येतद्व्यवस्थितम् ॥ (३ । ११ । १६)

आत्मैव स्पन्दते विश्वं वस्तुनातैरिवोदितम् ।

तरङ्गकणकलौलैरन्तान्तरम्बुधाविव ॥ (५ । ७२ । २३)

सत्त्वं ब्रह्म जगच्चैकं स्थितमेकमेकवत् । (३ । ३९ । ६)

एष एव स्वभावोऽस्या यदेवं भाति भासुरा ॥ (३ । १९१ । १०)

परमार्थघनं शैलाः परमार्थघनं द्रुमाः ।

परमार्थघनं पृथ्वी परमार्थघनं नभः ॥ (३ । ५५ । ४५)

वसति त्रसरेण्वन्तर्ध्रियते गगनोदरे ।

लीयतेऽङ्कुरकोशेषु रसीभवति पल्लवे ॥ (३ । ४० । २१)

उल्लसत्यम्बुधीधित्वे प्रवृत्त्यति शिलोदरे ।

प्रवर्षत्यम्बुदो भूत्वा शिलीभूयावतिष्ठते ॥ (३ । ४० । २५)

From whom all beings emanate, all power
 Proceeds: In whom is life for ever more,
 Yet whom existence in its lowest form
 Includes. (Browning).

“It is the nature of the Absolute to grow into the world. The world is the affirmation of the Absolute. The universe is the energising of God. God realises himself in the world.” (Radhakishnan: *The Reign of Religion in Contemporary Philosophy*, p. 443). “The Ultimate Reality sleeps in the stone, breathes in the plants, feels in the animals and awakes to self-consciousness in man.”; (*Ibid*, p. 442).

“The Absolute is Its appearances, it really is all and every one of them” (Bradley: *Appearance and Reality*, p. 448).

33. THE UNITY OF THE ABSOLUTE UNAFFECTED BY THE VARIETY & MULTIPLICITY OF APPEARANCES.

Yogavasistha :—

All things of the world are the One Whole and divisionless Brahman. (III. 67. 36). The One Ether of Consciousness appears as the concrete many of the world without ceasing to be Itself, because the world is like a dream. (VIa. 144. 23). As the nature of water is not changed by the rise and fall of waves in it, so is the case with the Absolute in spite of creation and destruction of the world. (VIb. 195. 27). All this is One, partless, divisionless, beginningless, endless, ceaseless, Absolute Brahman. (III. 84. 26).³³

३३. रूपं त्वज्जति नो शान्तं ब्रह्मशान्तत्वं ह्यहम् । (३ । ७२ । ३)

ब्रह्म सत्त्वं जगद्भूतं पिण्डमेकमलण्डितम् ॥ (३ । ६७ । ३६)

एकमेव चिदाकारं साकारत्वं नैककम् ।

स्वरूपमग्रहणं यत्स्वप्न इव तज्जगत् ॥ (३ । १४४ । २३)

यथा पयसि बीबीनामुन्मज्जनमिमज्जतैः ।

न जलान्पत्यं हि भावाभावः परैः पदे ॥ (३ । १९५ । २७)

Modern Thought :—

“The Absolute stands above and not below, its internal distinctions. It does not eject them, but it includes them as elements in its fulness. It is not the difference but the concrete identity of all extremes.” (Bradley : *Appearance and Reality*, p. 533).

“To accept the division of Spirit into distinct realms is to belie its essential unity. Spirit must be so conceived as to generate multiplicity out of itself without loss of identity. The key to such a view of Spirit is afforded by self-consciousness in which consciousness makes an object of itself and in so doing changes itself. It is the same spirit which is subject and object, both creator and created.” (Perry : *Philosophy of the Recent Past*, Gentile’s View, p. 167).

“We do not know why and how the Absolute divides itself : into centres or the way in which so divided it still remains one.” (Bradley : *Appearance and Reality*, p. 527). “All differences come together in the Absolute. In this, how we do not know, all distinctions are fused, and all relations disappear.” (*Ibid*, p. 203). “The Absolute owns the discordance and discrepancy of appearance, but it possesses also much else in which the jarring character is swallowed by and is dissolved in fuller harmony.” (*Ibid*, p. 192).

“In each and every case where we say, in the conventional language of the formal mind, that the Unity becomes a multiplicity, or appears in separation or opposition; the fundamental unity is in no wise thereby in any case divided; it still remains in its absoluteness. The Ether does not cease to be Ether, qua Ether, when it differentiates into physical matter;.....Cosmic Mind does

परं ब्रह्म तत्सर्वमजरामरमव्ययम् ।

सर्वमेकमनाद्यन्तमविभागमखण्डितम् ॥ (३ । ८४ । २६)

not cease to be Cosmic Mind, as such, when a portion of it differentiates into individual minds." (Kingsland: *Rational Mysticism*, p. 223).

34. ACOSMISM (THE ABSOLUTE POINT-OF-VIEW).

Yogavasistha :—

In reality there is no world. There is Brahman alone. (IV. 40. 30). There is nothing bearing the name of the world in the Absolute. (III. 4. 67). There is nothing brought about, nothing produced, nothing that appears. (III. 13. 40). Even when there is consciousness of the world; nothing is created. (III. 13. 48). It is as pure as the sky which seems to be nothing. (III. 13. 49). There is no world, like a river in the desert. (III. 15. 7). The world is a false appearance and unreal like a day-dream (IV. 1. 12). The appearance of the world is like that of an imaginary town seen in vacuity. (VIa. 3. 45). This false appearance vanishes into nothing when one knows the truth, as the night vanishes at the rise of the sun. (III. 114. 9).³⁴

Modern Thought :—

"The objective world in Space and Time would..... represent merely a state or condition of our mind, which need not exist at all except for a being in that condition." (Schiller : *Riddle of the Sphinx*, p. 273).

३४ जगच्छब्दस्य नामार्थो ननु नास्त्येव कश्चन । (३ । ४ । ६७)

वस्तुतस्तु जगन्नास्ति सर्वं ब्रह्मैव केवलम् ॥ (४ । ४० । ३०)

जगत्संविदि जातायामपि जातं न किञ्चन । (३ । १३ । ४८)

परमाकाशमाशून्यमच्छयेव दृश्यस्थितम् ॥ (३ । १३ । ४९)

अदृश्यां जलमिव न संभवति कुत्रचित् । (३ । १५ । ७)

एवं नाकदिग् विद्धि दृश्यं जगदिति स्थितम् ॥ (४ । १ । २)

अनुसृतं मन्त्रोराज्यमिनासत्यलबास्तवम् । (४ । १ । १२)

यथा गन्धर्वनगरं तथा संसृतिविभ्रमः ॥ (३ । ३३ । ४५)

यथोदेति दिनकरे कापि याति तमस्विनी ।

तथा विवेकेऽभ्युदिते क्वाप्यविद्या विकीकते ॥ (३ । ११४ । ९)

"In the highest spiritual experience we have the sense of rest and fulfilment, of eternity and completeness. These needs provoked from the beginning of human reflection conceptions of the Absolute as pure and passionless being which transcends the restless turmoil of the cosmic life." (Radhakrishnan: *An Idealistic View of Life*, p. 342). "Creation neither adds to nor takes away from the reality of the Absolute. Evolution may be a part of our cosmic process, but the Absolute is not subject to it." (*Ibid*, p. 343).

• "We can form the general idea of an absolute experience in which phenomenal distinctions are merged, a whole become immediate at a higher stage without losing any richness" (Bradley: *Appearance and Reality*, p. 160), "There is but one Reality, and its being consists in Experience. In this one whole all appearances come together, and in coming together they lose their distinctive nature." (*Ibid*, p. 455). "All differences come together in the Absolute. In this, how we do not know, all distinctions are fused, and all relations disappear." (*Ibid*, p. 203).

"When we gain the consciousness of unity within the Infinite Perfection, the consciousness of time and space as limitations will disappear; and the consciousness of the relative, imperfect world, as such, will disappear. In very truth—in reality—they never existed." (Charles Wase: *The Inner Teachings and Yoga*, p. 57)

35. INCONCEIVABILITY OF THE RELATION OF THE WORLD WITH THE ABSOLUTE.

Yogavasistha :—

The statement that the world is produced from It and by It is of some use in teaching and for practical purposes, but is not true in reality. (IV. 40. 17). That the world is created by God who is indescribable, formless, oppositionless, His own Self, is made by those who are

ignorant and evokes laughter. (VIa. 98. 8). This kind of God cannot undergo changes of states because He is One, formless and eternal. (VIa. 49. 9). How can the One Limitless being create anything ? (IV. 40. 26). The changeless and undecaying one cannot undergo any change without a loss of its own being. (VIb. 195. 14). Transformation which takes place in things like milk when it is transformed into curd means a change of nature which is irrevertible. (VIa. 49. 2). Once milk has become curd, it never reverts to its original form (milk). But Brahman is known to be continuing as the same pure Brahman throughout the creation, existence and end of the world. (VIa. 49. 3). Brahman therefore does not undergo transformation as milk undergoes. Such a molecular change is not possible in that which is partless, beginningless and endless. (VIa. 49. 4). Transformation cannot take place in the changeless. And if any transformation appears in that which continues to be the same in the beginning and the end of the transformation, it must be regarded as a delusion of consciousness. (VIa. 49). There is no reason why the Unborn should bring about anything if It is ever happy (VIb. 10. 10). How can the formless, beginning-and-endless, void Brahman be the cause of the perceptible and concrete world ? (VIb. 53. 17). How can any cause give rise to an effect which is different in nature ? (III. 18. 18). If an effect different in nature from its main cause is produced, it must be due to other accessory causes. (III. 18. 20). But there being no other accessory causes present, Brahman cannot give rise to the world (III. 21. 37). We have neither heard nor seen the changing and the concrete arising from the changeless and formless. (VIb. 195. 34). We find that a seed becomes a fruit by losing its seed-form. But in the case of the world arising from the seed Brahman, the fruit appears to have come into existence without the seed having lost its form. (IV. 18. 24). The sprout is not found in the seed in the form of

sprout. Whatever exists in the seed is of the nature of seed alone. (VIb. 195. 34). If the world is present in Brahman in the form of the world, then it must be regarded as eternal, because there is no becoming possible in Brahman (VIb. 195. 34). He who says that this world exists within the Great Brahman, as a sprout exists in the seed, displays his own ignorance and childishness. (IV. 1. 21). How can the Absolute which is subtler than the ether, and incapable of any description be the seed of anything ? (IV. 1. 26). How can it be properly said that the gross form of the world exists in the formless? (IV. 1. 33). Even if a seed of any tree exists, it does not grow into a full fledged tree, with its spacious branches without the operation of accessory causes on it. (VIb. 54. 20). But what accessory cause remains in existence when every thing of the world has come to naught at the time of universal annihilation, to give rise to the world ? (VIb. 54. 51).^{३५}

३५. तेन जातं ततो जातमितीयं रचना गिराम् ।

शास्त्रसंन्यवहारार्थं न राम परमार्थतः ॥ (४ । ४० । १७)

अनाख्योऽप्रतिघः स्वात्मा निराकारो यः ईश्वरः ।

स करोति जगदिति हासायैव वचोऽधियाम् ॥ (३ । ९८ । ८)

अरूपत्वात्तथैकत्वान्नित्यत्वादयमीश्वरः ।

वशं भावविकाराणां न कदाचन गच्छति ॥ (३ । ४९ । ९)

एकमेव ह्यनन्तत्वार्षिकं कथं जनयिष्यति । (४ । ४० । २६)

न चाविकारमजरं सविकारं क्षयाहते ॥ (३ । १९९ । १४)

अपुनः प्रागवस्थानं यत्स्वरूपविपर्ययः ।

तद्विकारादिकं तात यत्क्षीरादिषु वर्तते ॥ (३ । ४९ । २)

पयस्तां पुनरभ्येति दधित्वाह पुनः पयः ।

बुद्धमाद्यन्तमज्येषु ब्रह्म ब्रह्मैव निर्मलम् ॥ (३ । ४९ । ३)

क्षीरादेरिष तेनास्ति ब्रह्मणो न विकारिता ।

अनाद्यन्तविभागस्य न चैषोऽवयवविक्रमः ॥ (३ । ४९ । ४)

समस्याद्यन्तबोध्यं दृश्यते विकृतिः क्षणात् ।

संविदः संभ्रमं विद्धि नाऽविकारेऽस्ति विक्रिया ॥ (३ । ४९ । ५)

निस्थानन्दतयाऽजस्य कारणं नास्ति कार्यकृत् । (३ । १० । १०)

Modern Thought :—

“The relation of the finite world to the Infinite Spirit is a mystery for human understanding”. (Radhakrishnan : *Indian Philosophy*, Vol. II, p. 568). “The greatest thinkers are those who admit the mystery and comfort themselves by the idea that the human mind is not omniscient.” (Radhakrishnan : *Hindu View of Life*, p. 67-68).

“We know that there is the absolute reality; we know that there is the empirical world, we know that the empirical world rests on the Absolute, but the *how* of it is beyond our knowledge. The hypothesis of creation is a weak one, and it assumes that God lived alone for some-time and then suddenly it occurred to him to have company when he put forth the world. The theory of manifestation is not more satisfying, for it is difficult to know how the finite can manifest the infinite. If we say that God is transformed into the world, the question arises whether it is the whole of God that is transformed

न च शून्यमनाद्यन्तं जगतः कारणं भवेत् ।

ब्रह्माभूतं समूर्तस्य दृश्यस्याब्रह्मरूपिणः ॥ (३ । १३ । १७)

न चाविकारमजरं सविकारं क्षयाहते ।

कारणं क्वचिदेवेह किञ्चिन्नवितुमर्हति ॥ (३ । १९९ । १४)

न हि कारणतः कार्यमुदेत्यसदृशं क्वचित् । (३ । १८ । १८)

मुख्यकारणवैचित्र्यं किञ्चिद्यन्त्रावलोक्यते ।

सम्पद्यते हि तत्कार्यं कारणैः सहकारिभिः ॥ (३ । १८ । २०)

कारणानामभावेन सर्वेषां सहकारिणाम् ।

न ब्रह्मजगतामस्ति कार्यकारणतोदयः ॥ (३ । २१ । ३७)

बीजं जहद्बीजवपुः फलीभूतं विलोक्यते ।

ब्रह्माजहद्भिजवपुः फलं बीजे च संस्थितम् ॥ (४ । १८ । २४)

बीजोदरे तु या सत्ता बीजमेव हि सा भवेत् ।

बीजोऽङ्कुरोऽङ्कुरतया संभ्रितो नोपलभ्यते ॥ (३ । १९९ । ३४)

ब्रह्मणोऽन्तर्जगैरेव जगत्तैवोपलभ्यते ।

अस्ति चेद्भेदस्तस्य सा ब्रह्मैवाविकारि तत् ॥ (३ । १९९ । ३९)

अविकारादनाकाराद्विकार्याकृतिभाह्वरम् ।

उदेतीति किलास्माभिर्नैव दृष्टं न च श्रुतम् ॥ (३ । १९९ । ३६)

or only a part. If it is the whole, then there is no God beyond the universe and we lapse into the lower pantheism. If it is only a part, then it means that God is capable of being partitioned. We cannot keep one part of God above and another part below.....The history of philosophy in India as well as Europe has been one long illustration on the inability of the human mind to solve the mystery of the relation of God to the world." (Radhakrishnan: *The Hindu View of Life*, p. 67).

"What reason can be given, why the eternal reality should manifest itself in a time process at all? Why should a concrete and perfect whole proceed to make itself imperfect for the sake of gradually getting rid of the imperfections again? If it gained nothing by the change, could it be completely rational to undergo it? But if it had anything to gain, how could it previously have been perfect?" (Haldar: *Neo-Hegelianism*, Mc Taggart's view, p. 424-425). .

"How can there be such a thing as appearance we do not understand." (Bradley: *Appearance and Reality*, p. 413). "We do not know how the Absolute divides itself into centres or the way in which so divided it still remains one." (Bradley: *Appearance and Reality*, p. 527).

"There is no causal relation between the metaphysical element and the physical one. Such a relation obtains between objects, but not between a thing in itself and its phenomenon." (Paulsen: *Introduction to Philosophy*, p. 163).

"Hegelian absolutism is unable to account for the lapse of the perfect into the imperfect. Bergson emphasises the conflict of matter and life in the world and believes that the two are the negative and positive phases of one primal consciousness, but he is not able to account for the rise of the two tendencies from the first principle. Croce arrives at the different forms of spirit, theoretical

and practical, but he does not give us any metaphysical deduction of these from the one spirit. If the forms are all, then there is no Absolute, and if there is the Absolute, it seems to be a sort of dissolute Absolute." (Radhakrishnan: *The Hindu View of Life*, p. 68).

36. HAPPINESS THE GOAL OF ALL ENDEAVOURS.

Yogavasistha :—

All beings endeavour to attain happiness. (VIa. 108. 20).³⁶

Modern Thought :—

"To find happiness is the desire, the craving of every human creature, whether expressed in words or vaguely felt as something that is lacking." (Hutchison: *Hypnotism and Self-education*, p. 80).

"We will turn, therefore, to the less ambitious problem, what the behaviour of men themselves reveals as the purpose and object of their lives, what they demand of life and wish to attain in it. The answer to this can hardly be in doubt: they seek happiness, they want to become happy and to remain so. There are two sides to this striving, a positive and a negative; it aims on the one hand at eliminating pain and discomfort. On the other at the experience of intense pleasures. In its narrowest sense the word "happiness" relates only to the last." (Frued: *Civilisation and Its Discontents*, p. 26-27).

37. UNMIXED HAPPINESS IS NOT EXPERIENCED IN THE WORLD.

Yogavasistha :—

It is self-evident that pleasure and pain go together. One is not experienced without the other. (VIa. 120. 19). As all flames of fire end in the darkness of smoke, all expectations of happiness turn into misery. (IV. 59.6-7).

The enjoyment of pleasures cannot ensure happiness, because it is pleasant only at the commencement, and is sure to come to an end. (V. 22. 30). All prosperity is misery and all pleasure ends in pain. (VIb. 93. 73). On account of its temporary experience, all pleasure is pain. That happiness alone can be said to be real happiness which is unconditional, beginningless and endless. (VIb. 68. 31). All beings terminate in non-being; all beauty contains ugliness; and all pleasure ends in pain. How can one cling to one of them alone? (V. 9. 41) The world is said to be full of 'greatest pains. How can one attain happiness when one lives in it. (V. 9. 25).³⁷

Modern Thought :

"As we see, it is simply the pleasure principle which draws up the programme of life's purpose...Yet its programme is in conflict with the whole world, with the macrocosm as much as with the microcosm. The whole constitution of things runs counter to it; one might say that the intention that man should be "happy" is not included in the scheme of 'creation'." (Freud: *Civilisation and Its Discontents*, p. 27). "The goal towards which the pleasure principle impels us—of becoming happy—is not attainable. ...There are many paths by which the happiness attainable for man can be reached, but none which is certain to take him to it." (*Ibid*, p. 41, 42) "What is called happiness in its narrowest sense comes from the satisfaction—most often instantaneous—of pent up needs which have reached great intensity, and by its very nature can only be a transitory experience. When any

३७. अविनाभावनिष्ठत्वं प्रसिद्धं सुखदुःखयोः । (३ । १२० । १९)

सर्वस्या एव पर्यन्ते सुखाशायाश्च संस्थितम् । (४ । ९९ । ६)

मालिन्यं दुःखमप्येवं ज्वालाया इव कज्जलम् ॥ (४ । ९९ । ७)

आपातमात्रमधुरमावश्यकपरिक्लेशम् ।

भोगोपभोगमात्रं मे किं नामेदं सुखावहम् ॥ (५ । २२ । ३०)

आपदः सम्पदः सर्वाः सुखं दुःखाय केवलम् । (३ । ९३ । ७३)

भोगा विषयसंभोगा भोगा इव फणावताम् ॥ (३ । ९३ । ७५)

condition desired by the pleasure-principle is protracted, it results in a feeling of mild comfort; we are so constituted that we can only intensely enjoy contrasts, much less intensely states in themselves. Our possibilities of happiness are thus limited from the very start by our very constitution." (*Ibid*, p. 27-28).

"Life seems to be ill-adapted for happiness to be found in worldly success, in enjoyments of pleasure or even in the joys of home life if we, as it were, stake our all finding it and holding it there". (Hutchison : *Hypnotism and Self-education*, p. 80).

"Every sweet hath its sour....For everything you gain, you lose something. There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate substantially on the same ground with all others....The life and satisfaction of man seem to elude the utmost rigours or felicities of condition, and to establish themselves with great indifferency under all varieties of circumstance....Punishment is the fruit that unsuspected ripens within the flower of the pleasure that concealed it....Men seek to be great; they would have offices, wealth, power and fame. They think that to be great is to possess one side of nature, the sweet, without the other side, the bitter.... We can no more have things and get the sensual good, by itself, than we can get an inside that shall have no outside, or light without a shadow.... He (man) sees the mermaid's head, but not the dragon's tail.... Everything has two sides, a good and an evil. Everything has its tax. I learn to be content". (Emerson : *Essay on Compensation*).

यत्सुखं दुःखमेवाहुः क्षणनाशानुभूतिभिः ।

अकृत्रिममनाद्यन्तं यत्सुखं तत्सुखं विदुः ॥ (३ । ६८ ॥ ३१)

सतोऽसत्ता स्थिता मूर्ति मूर्ति रम्येऽवरम्यता ।

सुखेषु मूर्ति दुःखानि क्रमेण संश्रयाम्यहम् ॥ (१ । ९ । ४१)

संसार एव दुःखानां सोमान्त इति कथ्यते ।

तन्मन्वपतिते देहे सुखमासाद्यते कथम् ॥ (१ । ९ । ९२)

"If you would relish pleasure, you must endure pain, and delights are in proportion to the privations we have suffered". (Jacques Casanova : *Memoirs*, p. 264).

38. PLEASURE AND PAIN DEPEND UPON DESIRE.

Yogavasistha :—

Who has not experienced that an object of enjoyment gives more pleasure at the commencement of the pleasure than later on. (VIa. 44. 2). No object is as pleasant at other times as it is at the time when we have a strong desire for it. Desire therefore is the cause of the pleasure. (VIa. 44. 3-4). Objects give us pleasure only when we enjoy them with strong desire for them. (VIa. 120. 18). The same object which gave us pleasure when we had a desire for it causes us pain when there is no desire for it. (VIa. 120. 18). When an object is enjoyed without desire for it or with little desire for it, it does not give us pleasure, nor its removal causes us pain. (VIa. 120. 19-20).³⁸

Modern Thought :—

"All pains consist in being somehow *tantalised*—, in having a mental tendency at once stimulated and obstructed.... It (pleasure) is the smooth and prosperous progress towards attainment. With ultimate attainment, the mental tendency ceases to operate, and the pleasure ceases also." (Stout : *Analytic Psychology*, Book II, p. 270-271).

"An impulse which discharges itself immediately is generally quite *neutral* as regards pleasure or pain.... If

३८. यथा प्राप्तिक्षणे वस्तु प्रथमे तुष्टये तथा ।

न प्राप्त्येकक्षणानुपूर्वमिति को नानुभूतवान् । (३ । ४४ । २)

वाञ्छाकाळे यथा वस्तु तुष्टये नान्यदा तथा । (३ । ४४ । ३)

वाञ्छाकाळे तुष्टये यत्तत्र वाञ्छैव कारणम् ॥ (३ । ४४ । ४)

बद्धबान्धनमर्थो यः सेव्यते सुखयत्यसौ । (३ । १२० । १८)

यत्सुखाय तदेवास्तु वस्तु दुःखाय नाशतः ॥ (३ । १२० । १८)

तनुवासनमर्थो यः सेव्यते वा विवासनम् । (३ । १२० । १९)

नासौ दृष्ट्वायते नासौ नाशकाळे न दुःखदः ॥ (३ । १२० । २०)

such an impulse is arrested by an extrinsic force, a great feeling of *uneasiness* is produced.... And in proportion as the arresting force is then overcome relief occurs. The relief is pleasure and uneasiness is pain." (James : *Principles of Psychology*, Vol. II, p. 555).

39. THE EVIL AND ESCAPE FROM IT.

Yogavasistha :—

As the source of all waters is the ocean, so the idea "I am this" and "this is mine" is the cause of all our suffering. (IV. 27. 26). The thought of the ego is the cause of our fatal bondage (VIa. 99. 11). He gets bound himself who imagines a limit within his Self which is immeasurable and infinite. (IV. 27. 22). We are deluded and undergo terrible experiences of the world, because we feel ourselves as different or separate from Brahman, in spite of having our being in the ocean of Brahman. (IV. 12. 2). Trust in perishable things is known to be the source of numberless troubles. (IVa. 27. 25). The individual becomes liberated when he gives up the attributes of mind and acquires the attributes of Brahman. (VIa. 128. 45). The individual becomes liberated when he perceives without distinction the Self in all beings and all beings in the Self. (VIa. 128. 49).³⁹

३९. अयं सोऽहं ममेदं तद्विस्त्याकल्पितकल्पनः ।

आपदां पात्रतामेति पयसामिव सागरः ॥ (४ । २७ । २६)

अहमित्येव संकल्पो बन्धायातिविनाशिने । (३ । ९९ । ११)

अनन्तस्याप्रमेयस्य येनेयता प्रकल्पिता ।

आत्मनस्तस्य तेनात्मा स्वात्मनैवावसीकृतः ॥ (४ । २७ । २२)

ब्रह्मणो व्यतिरिक्तत्वं ब्रह्मार्णवगता अपि ।

भावयन्त्यो विमुह्यन्ति भीमासु भवभूमिषु ॥ (४ । १२ । २)

आस्थामात्रमनन्तानां दुःखानामाकरं विदुः । (४ । २७ । २६)

यदा ब्रह्मगुणैर्जीवो युक्तस्तत्त्वा मनोगुणान् ॥ (३ । १२८ । ४६)

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

यदा पश्यत्यभेदेन तदा जीवो विमुच्यते ॥ (३ । १२८ । ४९)

Modern Thought :

"It (evil) is the outcome of the finitude of a being that is in its deepest nature infinite. The root of evil lies in the finite-infinite nature of man. It consists in the individual seeking his good in narrow and circumscribed ends incompatible with his universal nature. Whatever arrests the movement of the infinite spirit towards infinitude is evil." (Haldar: *Neo-Hegelianism*, Prof. Watson's view, p. 237).

"The true life of the individual is the life in the whole, and this means the broadening and deepening of it, not its extinction". (Haldar: *Neo-Hegelianism*, p. 326).

"A too powerful ego is a prison from which man must escape if he is to enjoy the world to the full." (Russell: *The Conquest of Happiness*, p. 183). "It is in such profound instinctive union with the stream of life that the greatest joy is to be found." (*Ibid*, p. 249). "The man who can centre his thoughts and hopes upon something transcending self can find a certain peace in the ordinary troubles of life which is impossible to the pure egoist." (*Ibid*, p. 74). "To find the right road out of the despair civilised man must enlarge his heart as he has enlarged his mind. He must learn to transcend self, and in so doing to acquire the freedom of the universe." (*Ibid*, p. 95).

"So long as we feel ourselves to have individualities of our own, we will be beset with conflicts and contradiction, pain and pleasure, but when once we disinterestedly give ourselves up to the Whole, there is an end to all discord." (Radhakrishnan: *Reign of Religion in Contemporary Philosophy*, p. 437). "We can never completely break the shell of egoism and attain the infinite if we remain in the finite universe, giving a substantial existence to our own individual self. The release from this world of trouble, risk and adventure can be had only by losing the separate self." (*Ibid*, p. 449).

"The Supreme fact of our life and Consciousness is, that in any final analysis the *individual life* and the *One Life* are one and identical." (Kingsland: *Rational Mysticism*, p. 431).

"Sin is putting trust in things that perish....Evil is the separation of the soul from the source of life." (Radhakrishnan: *Reign of Religion in Contemporary Philosophy*, p. 450).

"Seeking to save his personal life, man forfeits the greater impersonal life of truth; clinging to the perishable, he is shut out from the knowledge of the Eternal.....Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer and more abiding bliss.....He who has yielded up that self, that personality that most men love, and to which they cling with such fierce tenacity, has left behind him all perplexity, and has entered into a simplicity so profoundly simple as to be looked upon by the world, involved as it is in a network of error, as foolishness." (James Allen: *Book of Meditations*, p. 216-217). "The spirit of man is inseparable from the Infinite, and can be satisfied with nothing short of the Infinite, and the burden of pain will continue to weigh upon man's heart, and the shadows of sorrow to darken his pathway until ceasing from wanderings in the dream-world of matter, he comes back to his home in the reality of the Eternal. As the smallest drop of water detached from the ocean contains all the qualities of the ocean, so man, detached in consciousness from the Infinite, contains within himself its likeness; and as the drop of water must, by the law of nature, ultimately find its way back to the ocean and lose itself in its silent depths, so must man, by the unfailing law of his nature, at last return to his source, and lose himself in the heart of the Infinite." (*Ibid*, p. 165). "To become one with the Infinite is the goal of man." (*Ibid*, p. 165). "Whilst vainly imagining that the pleasures of earth are

real and satisfying, pain and sorrow continually remind man of their unreal and unsatisfying nature. Ever striving to believe that complete satisfaction is to be found in material things, he is conscious of an inward and persistent revolt against this belief, which revolt is at once a refutation of his essential mortality, and an inherent and imperishable proof that only in the immortal, the eternal, the infinite, can he find satisfaction of unbroken peace." (*Ibid*, p. 164).

"Just in proportion as we realise this oneness with the Divine, this at-one-ment with our Maker, do our lives become calm, confident, creative.....All our troubles come from our sense of separateness from the Infinite Source.... This is the secret of all healing, of all health, prosperity, and happiness, the *conscious union with the Divine*." (Marden : *The Miracle of Right Thought*, p. 117-121).

"In just the degree that we come into a conscious realisation of our oneness with the Infinite Life, and open ourselves to this divine inflow, do we actualise in ourselves the qualities and powers of the Infinite Life.....In the degree that we recognise our oneness, our connection with the Infinite Spirit which is the life of all, and in the degree that we open ourselves to this divine inflow, do we come into harmony with the highest, the most powerful, and the most beautiful everywhere.....And in the degree that we fail to recognise our oneness with this Infinite Source, and so close, shut ourselves to this divine inflow, do we come into that state where there seems to be with us nothing of beauty, nothing of power." (Trine : *In Tune with the Infinite*, p. 8, 14-15).

40. THE PATH OF PERFECTION.

Yogavasistha :—

The self is the only friend of the self, and the self is the only enemy of the self. If one does not save oneself, there is no other way left. (VI b. 162. 18). What one

does not attain through one's own efforts cannot be attained through any other agency in the three worlds. (V. 43. 18). Whatever one acquires anywhere does so by the application of one's own force. There is no other method possible. (IV. 43. 13). If a teacher can raise the ignorant without the latter's own effort, why does he not raise a camel, elephant or bull? (V. 43. 16). Contemplation, yoga, penances, and sacrifices are of no avail. (Vib. 174. 24). Fate, past acts, wealth and friends do not help. (V. 13. 8). Penance, charity and fasts etc. are of no use in this matter. (III. 6. 4). The control of one's own mind is the source of all lasting prosperity and of attainment of high positions, as the earth is the source of all the beauty of crops. (V. 43. 35). Why do you not propitiate your own mind instead of propitiating the gods, Vishnu and others? (V. 43. 25). Vishnu is unable to give knowledge to one who does not think for himself, even if He is worshiped for long and is very much pleased. (IV. 43. 10). Those who run to other gods, having forgotten the God residing within the cave of their own heart, are like those people who run after ordinary stones, having thrown away the diamond from their hands. (5. 8. 14). God (Vishnu) is within every body. Those are really unfortunate who go to the external Vishnu having neglected the internal one. (IV. 43. 26). As a mango ripens gradually, so the mind becomes purified by constant effort and discrimination. (V. 43. 32). God is known through one's own effort and ever-growing discrimination, not by penance, bath and ceremonies (III. 6. 9).

Complete liberation (de-limitation) in which there is no further experience of the ego and the world does not dawn without the accomplishment of utter Negation. (III. 21. 12). The right outlook consists in the belief that all the countless objects are the Atman and nothing else. (V. 79. 3). There is no other better way than the conviction that the perceived objects do not exist as such.

The real nature of Brahman is not known through any other activity. (III. 7. 28). The expert in the experience of Brahman stay in, and those on the path try to reach, with the help of the lore, the conviction that the knower and the objects of knowledge are absolutely naught. (III. 22. 27). The mind becomes calm and attains Peace by meditating on the Unity of the Ultimate Reality. (VIa. 69.. 48). The Mind becomes quiet and is dissolved by thinking on the Infinite Self and becoming one with It. (VIa. 69. 49). I am Brahman, thou art Brahman, the three worlds are Brahman, all that is perceived is Brahman. There is no second reality. Do as you please. (VIb. 49. 23). As a gold bangle cannot possibly exist as separate from gold, as a wave cannot possibly exist as separate from water, so the world cannot exist as separate from God. (III. 61. 4). The triumphant state of Liberation does not arise until distaste for the enjoyments of the world, through which worldly existence comes to an end, is acquired. (V. 24. 37-38). The sun of Self-realisation shines bright in the pure infinite sky of the Consciousness only when the cloud of the ego is dispersed. (V. 13. 17). The lily of Truth does not bloom as long as the moonlight of Consciousness is obstructed by the cloud of the ego. (IV. 33. 28). The existence of the world is correlative to the existence of the mind. Both come to an end when one of them comes to an end. This is possible through meditation on the Reality. (IV. 17. 19). When the mind is dissolved all the ideas of unity and duality totally vanish. What remains is pure, decayless, One, Peaceful Absolute. (VIa. 93. 44). When the mind is dissolved by the constant affirmation of the universal Consciousness, the universal state of being is realised. (V. 55. 2). The mind is dissolved by thinking on its real nature. (III. 97. 10). The Self is not realised until everything is not given up. (V. 58. 44). He who does not acquire any thing acquires completely the Complete Whole, which is Absolute and Immortal.

(V. 34. 76). All is offered to him who does not accept any thing particular. (VIa. 93. 62). Everything attends upon him who gives up everything. (VIa. 93. 59).⁴⁰

Modern Thought :—

“Though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till....Trust thyself....Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide....As a man's prayers are a disease of the will, so are their creeds a disease of the intellect....It is only when a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail....Nothing can bring you peace but your own self.” (Emerson : *Essay on Self-reliance*).

४० आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।

आत्मात्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः ॥ (१ । १६२ । १८)

नात्मनः प्राप्यते यत्तत्प्राप्यते न जगत्त्रयात् । (१ । ४३ । १८)

यद्यदासाधते किञ्चित्केनचिद्वक्तृचिदेव हि ।

स्वशक्तिसंप्रवृत्त्या तल्लभ्यते नान्यतः क्वचित् ॥ (१ । ४३ । १३)

गुरुश्रेयुद्धरत्यशमात्मनीयात्पौरुषादृते ।

उद्धं दान्तं बलीवर्दं तत्कस्मान्नोद्धरत्यसौ ॥ (१ । ४३ । १६)

मन्त्रमेन न योगेन न तपोभिर्नेचाध्वरैः । (१ । १७४ । २४)

न हव न च कर्माणि न धनानि न बान्धवाः । (१ । १३ । ८)

किञ्चिन्नोपकरोत्यत्र तपोदानवतादिकम् । (३ । ६ । ४)

सर्वेषामुत्तमस्थानानां सर्वासां चिरत्नपशाम् ।

स्वभक्तोन्निप्रहो भूमिभूमिः शस्यन्नियामिव ॥ (१ । ४३ । ३९)

क्रियते माधवादीनां प्रणयप्रार्थना स्वयम् ।

तथैव क्रियते कस्मान्न स्वकस्यैव चेतसः ॥ (१ । ४३ । २९)

चिरमारुचितेऽप्येष परमप्रीतिमानपि ।

नविचारक्यो ज्ञानं दातुं शक्नोति माधवः ॥ (१ । ४३ । १०)

संन्यस्य ह्यगुह्यैर्मानं देवमन्यं प्रयाम्ति ये ।

ते ह्यनमजिज्ञासुस्तस्मिन्त्यक्तहस्तस्वकौलुभाः ॥ (१ । ८ । १४)

सर्वस्यैव जगत्प्राप्त्यं विष्णुरभ्यन्तरे स्थितः ।

तं पस्तिष्यन् ये वान्ति बहिर्विष्णुं नराधमाः ॥ (१ । ४३ । २६)

"Each individual has to blaze out his own trail into the unknown. Each must tread the weary path up the steep mountain from the top of which alone vision can be seen in all splendour. The teacher may put us on the way, speak to us of the hazards and hardships, but the grasping of the final mystery is the individual achievement." (Radhakrishnan : *An Idealist View of Life*, p. 121).

"In vain does he make to himself gods, in order to get from them by prayers and flattery what can be accomplished only by his own will-power." (Beer : *Schopenhauer*, p. 44).

"We cannot get the intuition of God unless we strive for it with our whole being. The experience has to be earned with costing effort, passion and suffering, faith and struggle." (Radhakrishnan : *An Idealist View of Life*, p. 203).

"Denial is the creative force of the mind used as a dissolving or disintegrating power." (Wase : *Inner Teachings and Yoga*, p. 37).

निस्त्याभ्यासविवेकाभ्यां चित्तमाशु प्रसीदति ।

आम्र एव दशामेति साहकारिं शनैः शनैः ॥ (५ । ४३ । ३२)

स्वपौषप्रयत्नेन विवेकेन विकसिता ।

स देवो ज्ञायते राम न तपःस्नानकर्मभिः ॥ (३ । ६ । ९)

अत्यगताभावसम्पत्तिं विनाहन्ताजगत्स्थितेः ।

अनुत्पादमयी ह्येषा नोदेत्येव श्रुमुक्ता ॥ (३ । २१ । १२)

इमा घटपटाकाराः पदार्थशतपङ्क्तयः ।

आत्मैव नाम्यदस्तीति निश्चयः सम्यगीक्षणम् ॥ (५ । ७९ । ३)

दृढयात्यन्ताभावतस्तु क्रते नान्धा शुभा गतिः ।

तज्ज्ञातं ब्रह्मणो रूपं भवेन्नान्येन कर्मणा ॥ (३ । ७ । २८)

अत्यगताभावसम्पत्तौ ज्ञानुद्देश्यस्य वस्तुनः ।

युक्त्या ज्ञास्तैर्यतन्ते ये ते ब्रह्माभ्यासिनः स्थिताः ॥ (३ । २२ । २७)

एकतत्त्वब्रह्माभ्यासाच्छान्तं शान्त्यलं मनः । (३ । ६९ । ४८)

विचार्य यद्वन्तात्मतत्त्वं तन्मयतां नय ।

मनस्ततस्तच्छयेन तदेव भवति स्थिरम् ॥ (३ । ६९ । ४९)

ब्रह्माहं भिजगद्ब्रह्म त्वं ब्रह्म खलु दृश्यभूः ।

“The first great stage or degree is where you realise the unreality of all things which you have hitherto considered as real. It is the great denial of the reality of the external things, in the light of the all-ness of God, the Changeless One. The reality of the changing, temporal universe has to be denied, and the denial must be followed by a mental affirmation of the perfection of the One Reality. (p. 30)....The second stage or degree is where having dissolved the gross and imperfect in the refined and perfect, the Light of the Logos appears. The one reality is seen.....The third initiation is the Synthesis. It is a point where you come back to the things of the external world, and see that, informing them, in every atom, in every part, and in every speck of space is the living, breathing presence of God.” (Wase : *The Inner Teachings and Yoga*, p. 33).

“The higher powers of the soul rise in proportion as the life of the sense is depressed”. (Prel : *Philosophy of Mysticism*, Vol. II, p. 171).

“The individual self must be *lost* before the Self can be found, not lost *qua* individual, but lost as being *nothing but* individual.” (Kingsland : *Rational Mysticism*, p. 422). “All mystical teachers have taught that it is only

द्वितीया कलना नास्ति यथेच्छसि तथा कुरु ॥ (३ । ४९ । २३)

कटकस्थं पृथग्घेज्ञस्तरङ्गस्थं पृथग्जलात् ।

यथा न संभवयेत् न जगत्पृथगोश्चरात् ॥ (३ । ६१ । ४)

न भोगेष्वरतिर्यावजायते भवनाशनी । (५ । २४ । ३७)

न परा निर्बृतिस्तावत्प्राप्यते जगद्गतिनी ॥ (५ । २४ । ३८)

अहंकाराद्भुदे क्षीणे चिद्गोप्तिमि विमले तते ।

मूर्ध्नं संप्रौढतामेति स्वालोको भास्करः परः ॥ (५ । १३ । १७)

विज्योत्स्ना यावदेवात्सरहंकारवनादृता ।

विकासयति नो तावत्परमार्थकुमुदनीम् ॥ (४ । ३३ । २८)

चित्तमसौव जगत्सत्ता जगत्सत्तैव चित्तकम् ।

एकाभावाद्भूयोनाशः स च सत्यविचारणात् ॥ (४ । १७ । १९)

चित्ते त्यक्ते लब्धं याति द्वैतमैक्यं च सर्वतः ।

शिष्यते परमं शान्तमच्छमेकमनामयम् ॥ (३ । ९३ । ४४)

in proportion as the self—the lower, personal self—is lost, that the real Self can be found.” (*Ibid*, p. 241).

“It is not difficult in the light of the present day beliefs, to pass in thought from the visible universe to the indwelling material Substance-principle; and to do this helps us to pass in turn from that garment of the Spirit of God to that which it clothes and expresses, namely, Infinite Life and Intelligence itself”. (Charles Wase : *The Inner Teachings and Yoga*, p. 25). “In thought, the material universe must be resolved into the other, and the other resolved into the Spirit-life, will, mind—into God—before man realises his own birth-right, and his powers in unity with that living power, from which, and in which, he really derives his being.” (*Ibid*, p. 21).“This is the process of involution, and this path consciously taken, brings you the Divine powers of new and regenerated Consciousness.” (*Ibid*., p. 26).

“Whoever sets his power free has freed himself. This is the true absolution; this alone is being *absolved*. None but the ungrudging servant holds the key to the Perfect Mastery. Once he craves no *other* wages, God’s own SELF is *his*. He need not even ask for it. Truly is the labourer worthy of his own hire. Whatever we may claim the master gives us; but once we cease to claim, He gives.....Himself. when shall our clamour cease ?” (F. T. Brooks : *The Gospel of Life*, Vol. I, p. 141-142 of).

यदा संक्षीयते चित्तमभावात्यन्तभावनात् ।

चित्तसामान्यस्वरूपस्य सत्तासामान्यता सदा ॥ (५ । ५५ । २)

मन एव विचारेण मन्ये विलयमेव्यति । (३ । ९७ । १०)

चित्ते त्यक्ते लयं याति द्वैतमैक्यं च सर्वतः ।

शिष्यते परमं शान्तमच्छमेकमनामयम् ॥ (३ । ९३ । ४४)

यावत्सर्वं न संत्यक्तं तावदात्मा न लभ्यते । (५ । ५८ । ४४)

न किञ्चिद्येन संप्राप्तं तेनेदं परमावृतम् ।

संप्राप्यान्तःप्रपूर्णेन सर्वं प्राप्तमखण्डितम् ॥ (५ । ३४ । ७६)

न गृह्णाति हि यत्किञ्चित्सर्वं तस्मै प्रदीयते । (३ । ९३ । ६२)

सर्वं त्यजति यस्तस्य सर्वमेवोपतिष्ठते ॥ (३ । ९३ । ५९)

41. THE MYSTIC EXPERIENCE.

Yogavasistha :—

The experience of Fullness is called Samadhi. (V. 62. 11). It transcends duality of all kinds and is undisturbed by the ego. (V. 62. 10). It is free from worry; it is characterised by the feeling of having attained all that was to be attained—complete satisfaction—, free from the thoughts of something to be achieved or given up. (V. 62. 11). It is an experience of rest, eternal satisfaction, vision of things as they really are. (V. 62. 9). This experience is acquired when the ego has been dissolved and difference has been negated. (III. 117. 10). That experience is the Self-experience in which all thoughts have subsided and the individual remains as motionless as the inside of a stone, in spite of there being neither sleep nor unconsciousness. (III. 117. 9). It is like the full ocean, but cannot be described by us. (V. 64. 48). This blissful Divine Experience which is immanent arises when the ego and the mind are dissolved. (V. 64. 51). It is attained by one's own effort, it is much different from sleep, it cannot be described in words, but can be experienced within. (V. 64. 52). It is limitless, divisionless, whole and infinite experience of Being and pure Consciousness in which individuality is not at all experienced. (VIb. 46. 4). In that experience, Consciousness alone, free from all desires and fatigue, remains as beginningless and endless. (VIb. 46. 6). Having attained oneness with the Reality, the mind, the desires, the actions, and the feelings of joy and sorrow vanish into nothing. (VIb. 46. 8). That is the goal, that is the final state of Peace, that is the *summum bonum*, that is the Eternal Good. Having once attained Peace in that state, one is no longer deluded. (V. 54. 70). Having experienced that state of the Greatest Happiness in himself, the embodied being never attaches any value to the objective world, as a king never regards poverty as of any value.

(V. 54. 72). Having once been in that state for a moment or for years, one does not find any pleasure in the objects of enjoyment, as one who has been to heaven looks down upon the pleasures of the earth. (V. 54. 69).⁴¹

Modern Thought :—

“It is a type of experience which is not clearly differentiated into a subject-object state an integral undivided consciousness in which not merely this or that side of man's nature but his whole being seems to find itself. It is a condition of consciousness in which feelings are fused, ideas melt into one another, boundaries broken and ordinary distinctions transcended. Past and present fade away into a sense of timeless being, consciousness and being are not there different from each other. All being is consciousness and all consciousness is being. Thought and reality coalesce and a creative merging of subject and object results. Life grows conscious of its incredible depths. In this fulness of felt life and freedom (*ananda*), the distinction of the knower and the known disappear. The privacy of the individual self is broken and

- (४१) अक्षुब्धा निरहङ्कारा द्वन्द्वेष्वनुपातिनी । (५ । ६२ । १०)
 निश्चिन्ताधिगताभीष्टा हेयापादेयवर्जिता । (५ । ६२ । ११)
 समाहिता नित्यनुसा यथाभूतार्थदर्शिनी ॥ (५ । ६२ । ९)
 प्रोक्ता समाधिश्चिन्तेन परिपूर्णा मनोगतिः । (५ । ६२ । ११) *
 अहंतांशे क्षते शान्ते भेदे निःस्पन्दतां गते ।
 अजडा या प्रकवति तत्स्वरूपमिति स्थितम् ॥ (३ । ११७ । १०)
 संशान्तसर्वसंस्करा या शिलान्तरिव स्थितिः ।
 जाड्यभिद्राविनिर्मुक्ता सा स्वरूपस्थितिः स्मृता ॥ (३ । ११७ । ९)
 परिपूर्णोणवप्रख्या न वा गोचरमेति नः । (५ । ६४ । ४८)
 मनोहंकारविलये सर्वभावान्तरस्थिता ।
 समुदेति परानन्दा या तनुः पारमेक्षरी ॥ (५ । ६४ । ५१)
 सा स्वयं योगसंसिद्धा सुषुप्ता दूरभाविनी ।
 न गम्या वचसां राम हृद्येवेहानुभूयते ॥ (५ । ६४ । ५२)
 मयस्ता कापि संयाति तिष्ठत्यञ्छैव बोधता ।
 निर्वोधा निर्विभागा च सर्वोऽस्त्वोत्तमिका सती ॥ (३ । ४६ । ४)

invaded by a universal self which the individual feels as his own." (Radhakrishnan: *An Idealist View of Life* p. 91, 92)."The experience is itself felt to be sufficient and complete. It is sovereign in its own right and carries its own credentials. It is self-established (*swatah-siddha*), self-evident (*swasamvedya*), and self-luminous (*swayamprakasha*). It does not argue or explain, but it knows and is." (*Ibid*, 92)."The tension of the normal life disappears, giving rise to inward peace, power and joy." (*Ibid*, p. 93)."It transcends expression while it provokes it. It is just what it is, and not like anything else. There is no experience by which we can limit it, no conception by which we can define it." (*Ibid*, p. 96)

"All sorrows finished—the deep deep ocean
Of joy opening within—the surface sparkling."
(Edward Carpenter: *Towards Democracy*).

"The mystice experience, so for as it is noetic at all, is characterised by the *immediate* kind of knowledge.... Only in an immediate experience which stands for itself alone, can one find true reality ; and most certainly of all, there alone can one find the ultimate Reality which is God." (Pratt: *The Religious Consciousness*, p. 400-401). "The mystice ecstasyis *cognitive in form* ; it seems to reveal reality to the mystic quite as much as does

स्वयमेव ततस्तत्र निरस्तसकलैषणम् ।

अनाद्यन्तमनायासं ध्यानमेवावशिष्यते ॥ (१ । ४६ । ६)

परमार्थैकतामेत्य न जाने क मनोगतम् ।

क वासना क कर्माणि क हर्षामर्षसंविदः ॥ (१ । ४४ । ८)

तत्पदं सा गतिः शान्ता तच्छ्रेयः शाश्वतं शिवम् ।

तत्र विभ्रान्तिमासृज्य भूयो न बोधते अमः ॥ (१ । १४ । ७०)

तां महानन्दपदवीं विप्तादासाद्य देहिनः ।

हृद्यार्थिन बहुमन्थन्ते राजानो दीनतामिव ॥ (१ । १४ । ७२)

क्षणं वर्षसहस्रं वा तत्र लब्ध्वा स्थितिं मनः ।

रतिमेति न भोगौघे हृदस्वर्गं हृदावनौ ॥ (१ । १४ । ६९)

his sight or hearing. His experience does not consist of mere feeling, but is largely also one of intuition. It is the sense of being face-to-face with reality." (*Ibid*, p. 405).

42. THE LIBERATED LIFE.

Yogavasistha :—

The liberated living man is free from attachment and lives like an emperor. (V. 93. 24). They have equanimity of mind and do not undergo changes of moods in serious, continuous and terrible experiences of joy and suffering. (VIb. 198. 27). He neither feels attracted towards anything nor repulsed from anything. He does not move among objects as one needy of them, or as having a liking for them. He is above all attachment. (VIb. 102. 13). They are not disgusted with the people of the world, nor the latter disgusted with them (VIb. 98. 2). They understand others' mind, behave gently, speak sweetly and softly. (VIb. 98. 3). They discriminate between acts and come to decisions quickly. (VIb. 98. 4). Their conduct does not harm anybody; they behave like friendly citizens. Externally they perform all sorts of actions, but internally they have no desire for any object. (VIb. 98. 5). He does not disregard what he has got, nor desires what he has not got. He is noble at heart and peaceful in all activities. (VIb. 45. 10). As a lion comes out from the cage, he gets free from the shackles of the caste, religion, stage of life, traditional morality and the Scripture, and goes out of the net of the world. (VIa. 122. 2). He engages himself in action that has fallen to his lot without any desire or expectation. (VIb. 22. 5). He does not aim at reward for his actions. He is always satisfied and does not depend upon anything. (VIa. 122. 5). His face is never without the lustre of cheerfulness. (VIa. 116. 3). He is neither disturbed nor is overjoyed in terrible calamities and joyful festivities. (V. 93. 52. 53). He performs all kinds of

actions without the delusion of agency. (V. 77. 11). He is a youth among the young, aged among the aged, brave among the brave, a child among children and sympathetically miserable among the miserable. (V. 77. 14). He is loving and tactful in the midst of enemies. (V. 18. 6). He engages himself in all his duties without any personal desire with a feeling that the Cosmic Will is being done through him. (V. 6. 1). He, while engaged in an action, is not affected by fructification or frustration of its aim and so, neither rejoices nor worries. (V. 6. 10). From his heart the feelings of "I" and "mine" and the ideas of, "something to be attained" and "something to be avoided" have totally dropped. (V. 16. 20). His face does not become unusually bright in prosperity nor does it become dull in misery. He stays equally in all states. (III. 9. 6). He is a great man of action, as he acts without any agitation, without egoistic feeling, without any impurity and pride. (VIa. 115. 13). The home of such householders whose minds are well-balanced and who have cast away the evils of egotism, are as good as solitary abodes in forests. (V. 56. 22). The wise man enjoys all pleasures that he happens to have without any effort, without any attachment to them and in a playful spirit, as the eye enjoys sight. (V. 74. 63). He is a master-enjoyer because he enjoys all pleasures that are natural, while he neither hates any one of them nor craves for any. (VIa. 115. 21). As in the spring season the beauty and grandeur of trees increase, so the power, intellect, and lustre of one who has realised the truth increase evermore. (V. 76. 20).⁴²

४९ जीवन्मुक्तो गतासङ्गः सन्नाडात्मेव तिष्ठति । (५ । ९३ । २४)

मुक्तदुःखेषु जीमेषु सन्ततेषु महत्स्वपि ।

ममामपि न वैरलम् प्रयाप्ति समदृष्टयः ॥ (३ । १९८ । २७)

नाकम्भते रसिकतां न च नीरसतां क्वचित् ।

कार्येषु विचरन्स्वर्गी भीतरागः सरागवत् ॥ (३ । १०२ । १३)

उद्विग्नतेऽपि नोकोकाहोकाहोद्वेजयन्ति च । (३ । ९८ । २)

Modern Thought :—

"The mystic does not recognise any difference between the secular and the sacred. Nothing is to be rejected; everything is to be raised.....Feeling the unity of himself and the universe, the man who lives in spirit is no more a separate self, centred individual, but a vehicle of universal spirit....He is able to face crisis in life with a mind full of serenity and joy....They walk on thorns with a tread as light as air and stillness of mind sure of itself." (p. 115-116). "These rare and precious souls, filled with the spirit of the whole, may be said to be world-conscious. They have the vision of the self in all existence and of all existences in the self....Those who develop this large impersonality of the outlook, delight in furthering the plan

मनोज्ञमधुराचारा प्रियपेशलवादिनः । (१ । ९८ । ३)

विवेचितारः कार्याणां निगंतारः क्षणादपि ॥ (१ । ९८ । ४)

अनुद्वेगकराचारा बान्धवा नागरा ह्य ।

बहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः ॥ (१ । ९८ । ५)

उपेक्षते न संप्राप्तं नाप्राप्तमभिवाञ्छति ।

सोमसौम्यो भवत्यन्तः शीतलः सर्ववृत्तिषु ॥ (१ । ४५ । १०)

वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोज्झितः ।

निर्गच्छति जगज्जालात्पञ्जरादिव केसरी ॥ (१ । १२२ । २)

प्रवाहपतिते कार्ये कामसंकल्पवर्जितः । (१ । २२ । ५)

सर्वकर्मफलत्यागी नित्यतृप्तो निराश्रयः । (१ । १२२ । ५)

मुदिताद्याः श्रियो वर्कं न मुञ्चन्ति कदाचन । (१ । ११६ । ३)

संपत्स्वापत्सु चोप्राप्तु रमणेष्वस्तवेषु च । (५ । ९३ । ५२)

विहरन्नापि नोद्वेगो नानन्दमुपगच्छति ॥ (५ । ९२ । ५३)

करोत्यखिलकर्माणि त्यक्तकर्तृत्वविभ्रमः । (५ । ७७ । ११)

बालो बालेषु वृद्धो वृद्धो धीरेषु धैर्यवान् ।

युवा यौवनवृत्तेषु दुःखितेष्वनुवृत्तः ॥ (५ । ७७ । १४)

सर्वशत्रुषु मध्यस्थो दयादाक्षिण्यसंयुतः । (५ । १८ । ६)

इमं विश्वपरिस्पन्दं करोमीत्यस्तवासनम् ।

प्रवर्तते यः कार्येषु स मुक्त इति मे मतिः ॥ (५ । ६ । १)

यः कुर्वन्सर्वकार्याणि पुष्टे नष्टेऽथ तत्फले ।

समः सन्सर्वकार्येषु न तुष्यति न शोचति ॥ (५ । ६ । १०)

of the cosmos, in doing the will of the Father. They are filled with love and friendliness to all humanity. We are called upon to love our enemies as ourselves, a rule more honoured with our lips than observed in our lives. To those dwelling in the spirit of God, it is the natural law of their being. They have an abiding realisation of the secret oneness which is the basis of universal love...It (love) lasts even when the night is dark and the stars are hidden and men seem forsaken of all. It is the love that does not expect any reward, return or recompense....They are sovereigns over themselves. Theirs is a spontaneous growth and not a routine confirmity....They are not worried about the standardised conceptions of conduct... Naturally, the seers are free from dogmatism and breathe the spirit of large tolerance...He continues to act without the sense of the ego." (p. 124). "Spiritual life is not inertia or indifference, but is light and freedom, peace and power; spiritual realisation is not a hysterical trance or drug-intoxication, for the life of the seer takes on a new depth, a marked increase in coherence and character. There is a general enrichment of personality.

हेयोपादेयकलने ममेत्यहमिहेति च ।

युक्त्यान्तः संपरिक्षीणे स जीवन्मुक्त उच्यते ॥ (५ । १६ । २०)

नोदेति नास्तमायाति सुखे दुःखे मुक्तप्रभा ।

यथा प्राप्तस्थितेर्यस्य जीवन्मुक्तः स उच्यते ॥ (३ । ९ । ६)

मौनवज्रिरहंभावो निर्मलो मुक्तमत्सरः ।

यः करोति गतोद्वेगं महाकर्ता स उच्यते ॥ (६ । ११५ । १३)

गृहमेव गृहस्थानां सुसमाहितचेतसाम् ।

क्षान्ताहंकृतिदोषाणां विजना वनभूमयः ॥ (५ । ५६ । २२)

अयज्ञोपनतं सर्वं लीलयाऽसक्तमानसः ।

भुंक्ते भोगभरं प्राज्ञस्त्वाकोकमिव लोचनम् ॥ (५ । ७४ । ६३)

न किञ्चन द्वेष्टि न किञ्चिदभिकाक्षति ।

भुंक्ते च प्रकृतं सर्वं महाभोक्ता स उच्यते ॥ (६ । ११५ । २१)

बलं बुद्धिश्च तेजश्च दृढतत्त्वस्य वर्धते ।

सर्वसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव ॥ (५ । ७६ । २०)

It is more life and not less." (Radhakrishnan: *An Idealist View of Life*, p. 215.)

"The Children of Light, who abide in the Kingdom of Heaven, see the universe, and all that it contains, as the manifestation of one Law—the Law of Love..... Knowing this they order their whole life in accordance with Love, not regarding their own personality." (James Allen: *The Heavenly Life*, p. 53). "Perfect Love is perfect Peace. He who dwells with it has completed his pilgrimage in the underworld of sorrow. With mind calm and heart at rest, he has banished the shadows of grief, and knows the deathless Life." (*Ibid*, p. 59). "There is no bondage in the Heavenly Life. There is Perfect Freedom." (*Ibid*, p. 60). "By self-enlightenment is Perfect Freedom found." (*Ibid*, p. 61). "Heavenly Freedom is freedom from passion, from opinions, from the tyranny of the flesh, and the tyranny of the intellect—this first, and then all outward freedom, as effect to cause.....Glad-hearted, calm, and ready for all tasks is he who is freed from self. Irksomeness and weariness cannot enter his heart, and his divine strength lightens every burden so that its weight is not felt. He does not run away from Duty with his chains about him, but breaks them and stands free." (*Ibid*, p. 63). "Greatness is never obtrusive. It works in silence, seeking no recognition." (*Ibid*, 65). "The toil of life ceases when the heart is pure. When the mind is harmonised with the Divine Law, the wheel of drudgery ceases to turn, and all work is transmuted into joyful activity." (*Ibid*, 74). "The Heavenly-hearted are without sorrow, because they are without sin." (*Ibid*, 77). "Sorrow cannot overtake the righteous; suffering cannot reach him who does not waste in self-seeking his spiritual substance; and he cannot be afflicted by weariness and unrest whose heart is at peace with all." (*Ibid*, p. 52). "He gives, yet never thinks of receiving; he works without regretting the past or anticipating the future, and never looks for reward."

(*From Poverty to Power*, p. 175). "He who has realised the Truth goes forth as a sower of the seeds of goodness, purity, love and peace, without expectancy, and never looking for results." (*Ibid*, p. 175). "The holy man is divinely wise; he alone knows truth in its fulness, and has entered into abiding rest and peace. For him evil has ceased; it has disappeared in the universal light of All-Good." (*Ibid* p. 179). "For such a one there is no more regret, no remorse....He is no longer affected by the changes of earth.....Sublimely patient; infinitely compassionate; deep, silent, and pure, his very presence is a benedictionSuch is he who has entered into the Infinite, who by the power of utmost sacrifice has solved the sacred mystery of life". (*Ibid*, p. 167-168). "The fret and fever of life have ceased, doubt and fever are cast out, and death is not for him who has realised the fadeless splendour of that life of truth by adjusting heart and mind to the eternal and unchangeable verities." (James Allen: *Above Life's Turmoil*, p. 13).

43. UNIVERSAL BROTHERHOOD.

Yogavasistha :—

Why should the thought that this is my brother and that is not should arise when the One Self is present in all beings? (V. 20. 4). It is only narrow-minded people who consider some people as their brethren and others as not. The mind of men of noble conduct knows no limitations. (V. 18. 61). O Ram, all classes of beings are your brethren. There is no class which is absolutely unrelated to you. (V. 18. 64). Arriving at the conviction that "there is no place where I am not, there is nothing which is not mine", the brave get their minds liberated. (V. 18. 62.)⁴³

Modern Thought :—

“If there be one Life, one Consciousness in all forms with God immanent in all, then as an inevitable corollary to this supreme truth comes the fact of the solidarity of all that lives, of all that is—a universal Brotherhood.” (P. Pavari : *Theosophy Explained*, p. 4).

“The consciousness of this inner unity, the recognition of the One Self dwelling equally in all, is the one sure foundation of Brotherhood.” (Annie Besant : *The Ancient Wisdom*, p. 225).....We are one in our origin, one in the method of our evolution, one in our goal, and the differences of our age and stature but give opportunity for the growth of the tenderest and closest ties. All that a man would do for his brother of the flesh, dearer to him than himself, is the measure of what he owes to each who shares with him the one Life. Men are shut out from their brothers’ hearts by differences of race, of class, of country; the man who is wise by love rises above all these petty differences, and sees all drawing their life from the one source, all as a part of his family.” (*Ibid*, p. 226).

“Universal Brotherhood is the Supreme Ideal of Humanity, and towards that Ideal the world is slowly but surely moving.” (James Allen : *Book of Meditations*, p. 338). “Brotherhood is at first spiritual, and its outer manifestation in the world must follow as a natural result.” (*Ibid*, p. 339).

“The continual emphasis upon the “my” and mine”is constantly introducing into human relationships the disruptive principle of disunity.....True unity will come to

अयं बन्धुरर्षं नेति गणना लघुचेतसाम् ।

उदारचरितानाम्नु विगतावर्णैव धीः ॥ (९ । १८ । ६१)

सर्वा एव हि ते भूतजातयो राम बन्धवः ।

अत्यन्तासंयुता एतास्तव राम न काश्चन ॥ (९ । १८ । ६४)

न तदस्ति न यन्नाहं न तदस्ति न यन्मम ।

इति निर्णीय धीराणां विगतावर्णैव धीः ॥ (९ । १८ । ६९)

have its place in society when all....have learnt to substitute the word "our" for those divisive words, "my" and "mine". This time will come when men shall have entered into the spiritual consciousness that the Self in all individuals is actually One Self, so that what I do for my true Self I am doing for all other Selves, and what I do for others I am doing for my Self. Real brotherhood, when it comes, will be based on this deep consciousness." (J. H. Randall: *The Spirit of the New Philosophy*, p. 207).

"The world needs nothing else so much as it needs brotherhood, not of one kind only, but of all kinds, racial brotherhood, national brotherhood, social brotherhood, industrial brotherhood, religious brotherhood, brotherhood between all classes and people—the spirit of brotherhood to pervade all human life. The finest dream that ever rose on the prophetic vision of humanity is the dream of human brotherhood. Human brotherhood means the "Commonwealth of Man." Human brotherhood means the "Kingdom of Heaven" coming to practical realisation on the earth. I have asked: Is world-wide human brotherhood only a dream? I reply again: It is more than a dream, it is a vision from God, showing to men what ought to be realised, what will be realised, because the ideals of men are the promises of God. As surely then, as that God is God—in other words, as surely as that truth is stronger than error; as surely as that right is stronger than wrong; as surely as that love is stronger than hate; as surely as that good is stronger than evil;—so surely must brotherhood, wide as humanity, come. To doubt this is both cowardice and atheism. But because God works through human agencies, therefore it is also both cowardice and atheism if any of us to whom the divine vision has been revealed, fails to do his part, fails to join hands with God and his fellowmen to help to make the dream of Human Brotherhood come true." (J. T. Sunderland: *India, America and World Brotherhood*, p. 293-294).

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“ योगवासिष्ठ को प्रकाश में लाकर तथा उसके दार्शनिक उच्च सिद्धान्तों को जनता के सम्मुख रखकर, विशेषतः विदेशी विद्वानों की आँखें खोलकर आपने भारतीय गौरव और आदर्श का मुख उज्ज्वल किया है। वस्तुतः इस दिशा में यदि आप प्रयत्नशील नहीं होते तो अभी बहुत दिनों तक यह ग्रन्थरत्न अन्धकार में ही पड़ा रहता तथा भारतवर्ष और बाहर के लोग इसके विषय में सर्वथा अनभिज्ञ होते। भारतीय संस्कृति के इतिहास को गौरव प्रदान कर आप कोटि कोटि हृदयों के धन्यवाद के पात्र हैं ”।

पं० हनुमान प्रसाद पोद्दार (सम्पादक-कल्याण-गोरखपुर)।

श्री वासिष्ठ दर्शनसार (हिन्दी), मूल्य ।)

“ हाल ही में काशी हिन्दू विश्वविद्यालय के दर्शनाध्यापक डॉ० भीमनलाल आग्नेय, एम० ए०, बी० लिट०, ने श्री योगवासिष्ठ पर विशेष चिन्तन और मनन करके हिन्दी भाषा-भाषियों के लिये श्री योगवासिष्ठ के ३२००० श्लोकों का सार १५० श्लोकों में निकाल कर रख दिया है। यह प्रयास सचमुच ही गागर में सागर रखने का है। ... आशा करते हैं कि हिन्दी जानने वाले इस श्री योगवासिष्ठ दर्शनसार का उचित आदर और स्वागत करेंगे। प्रत्येक धार्मिक पुरुष और स्त्री के लिये यह अत्यन्त अमूल्य निधि है। अपने आचार और विचार को परिष्कृत तथा अपने मन को उन्नत बनाने की इच्छा रखने वाले और ईश्वर के वस्तुतः जिज्ञासु प्रत्येक नरनारी को इसे अवश्य पाठ करना चाहिये। ” सनातनधर्म (काशी)।

“ श्री योगवासिष्ठ-महारामायण संस्कृत साहित्य में संसार का सर्वोत्कृष्ट अध्यात्म ग्रन्थ है। यह ग्रन्थ बहुत बृहद् है। इसमें ३२००० श्लोक हैं। प्रस्तुत पुस्तिका के संग्रहकर्ता ने इसी बृहद् अध्यात्म ग्रन्थ के २५०० चुने हुये श्लोकों को लेकर ‘वासिष्ठदर्शन’ नामक एक क्रमबद्ध संग्रह तैयार किया है। यह पुस्तिका हिन्दी अनुवाद सहित उसी संग्रह का १५० श्लोकों में सार है। विद्वान् संग्रहकर्ता ने कोशिश की है कि इतने ही श्लोकों में योगवासिष्ठ के सारे सिद्धान्त आ जाएँ। अनुवाद की भाषा बहुत सरल और स्पष्ट है। इस छोटी पुस्तिका के पढ़ने से भी योगवासिष्ठ का निचोड़ सर्व साधारण के सामने आ जायगा। पुस्तिका की छपाई सफाई भी अच्छी है। ” प्रताप (कानपुर)।

“ ‘श्री वासिष्ठदर्शनसार’ को मैंने बड़े ही ध्यान पूर्वक आधोपान्त पढ़ा। आपने गागर में सागर समाने का अच्छा प्रशंसनीय प्रयत्न किया है। पुस्तक की छपाई सफाई तो बहुत ही उत्तम है। आपकी अनुवादिक भाषा बड़ी सरल एवं सुबोध है..... ‘योगवासिष्ठ’ जैसे संस्कृत साहित्य के सर्वोत्तम अध्यात्म-ग्रन्थ का गूढ़-रहस्य आपने १५० श्लोकों में सफलता-पूर्वक समझाने का प्रयास किया, इस कठिन प्रयास के हेतु आप धन्यवाद के पात्र हैं। मुझे विश्वास है कि यह पुस्तिका अध्यात्म विषय प्रेमियों को अधिक रुचिकर होगी। जो मूल ग्रन्थ को न देख सकते हों उन्हें तो यह पुस्तिका अवश्य ही देखनी चाहिये। ”

श्री विष्णुराम गिरिधरलाल सनावद्या ।

BY B. L. ATREYA

"Yogavāsiṣṭha and Its Philosophy"; "Yogavāsiṣṭha and Modern Thought"; "Vāsiṣṭha-darśana-sāra" (Sanskrit & Hindi); "Vāsiṣṭha-darśanam" (Sanskrit, with an English Introduction—in the press); "Yogavāsiṣṭha aur uske Siddhānta" (Hindi—in the press); "The Philosophy of Yogavāsiṣṭha" (Thesis for the Degree of Doctor of Letters—in the press); "Śaṅkarācārya kā Māyāvāda" (The approved Hindi Thesis for the Madhusūdanānanda Saraswatī Śāṅkara Vendānta Prize, 1923, published by the Benares Hindu University); "Elements of Indian Logic" (Second Edition—revised and enlarged); "The Presidential Address" on Jainism (delivered at the 21st Anniversary of the Syādvāda Mahāvidyālaya, Benares); "Yogavāsiṣṭha and Some of the Minor Upaniṣads" (The Prince of Wales Saraswati Bhavan Studies, Vol. IX); "The Self" (*The Malaviya Commemoration Volume*, 1932); "The Problem of Evil in Indian Philosophy" (*The B. H. U. Magazine*, April-June, 1932); "The Philosophy of Vasiṣṭha" (*The Calcutta Philosophical Congress Proceedings*); "Divine Imaginism of Vasiṣṭha" (*The Benares Philosophical Congress Proceedings*); "A few Shortcomings of Jainism as a System of Philosophy" (*The Bombay Philosophical Congress Proceedings*); "Gaudapāda and Vasiṣṭha, A comparative Survey of their Philosophy" (*The Bombay Philosophical Congress Proceedings*); "Does Death Annihilate Personality?" (*The Madras Philosophical Congress Proceedings*); "Acosmism" (read at the Lahore Philosophical Congress); "Problem of Evil" (*The Patna Philosophical Congress Proceedings*); "A Probable date of Composition of Yogavāsiṣṭha" (*The Baroda Oriental Conference Proceedings*); "The Nature and Existence of God in Indian Philosophy" (The approved Thesis for the Buch Metaphysics Prize, 1923, published in the *C. H. C. Magazine*, July to November, 1924); "Bhagavadgītā and Yogavāsiṣṭha" (Hindi, *Kalyāṇa*, Gītāṅka); "Prakritivāda ki Trutiyaṅ" (Hindi, *Kalyāṇa*, Ishwarāṅka); "Śiva-Śaktivāda" (Hindi, *Kalyāṇa*, Śivāṅka); "A Critique of Materialism as an Ontological System" (*Kalyāṇa-Kalpataru*, God-number); "Yogavāsiṣṭha aur uske Siddhānta" (Hindi, Series of articles in *the Sanātana Dharma*); "The place of the Screen in School Education" (*School Activities*, in press); "The place of the Screen in Rural Education" (*Report of the All Asia Education Conference*, Benares); "Life is Action, not Contemplation" (*C. H. C. Magazine*, August, 1923); "Indian Art" (*C. H. C. Magazine*, 1921); "Books" (*C. H. C. Magazine*, 1920); "Go-bhakton ke Prati" (Hindi, *Bhakti*, Go-āṅka); "Śraddhāñjali" (Hindi, *Vikāsa*, Arya Samaja Number); "Rāmchandraji kī Vijaya kā Rahasya" (*The Garha Desha*, Vijayaṅka) etc.

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